# Missions and World Problems

## A Syllabus of Questions for Use by Discussion Classes

THE INQUIRY
129 East 52nd Street, New York City

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# Missions and World Problems

A Syllabus of Questions for
Use by Discussion Classes

*Preliminary Edition*

Commission on International Relations of the
National Conference on the Christian
Way of Life
129 East 52nd Street, New York City

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## INTRODUCTION

### The Inquiry

THIS syllabus is issued in connection with an Inquiry that is being conducted as part of the National Conference on the Christian Way of Life. This venture had its formal origin in a resolution by the Administrative Committee of the Federal Council of the Churches of Christ in America. It was authorized to study "the meaning of Christianity for human relationships with special attention to industry, citizenship, and race relations in the United States, and the function of the Church in social and civic affairs." The conference is independent, however, both as to its findings and as to its financial support.

### Correspondence

For the sake of brevity the National Conference on the Christian Way of Life is referred to as The Inquiry. For further information address The Inquiry, 129 East 52nd Street, New York City.

### This Syllabus

"Missions and World Problems" has been prepared in response to a sense of need for such a study expressed by various leaders related to the organized missionary activities having their headquarters in the United States. In general, a syllabus of the type of "International Problems and the Christian Way of Life" (the first of the publications issued by The Inquiry) was desired. The preparation of the syllabus has been under the direction of The Inquiry's Commission on International Relations, but frequent conference has been had with those whose vision and request called forth this study.

Each chapter consists of a set of questions intended to stimulate thought and discussion of the main aspects of the problems dealt with, and also, quotations from books and magazines giving suggestive comments. In some cases the excerpts set forth conflicting opinions, in others variant approaches to the consideration of great issues are exhibited. In no cases are the quotations to be regarded as exhaustive. All that can be hoped from the use of the syllabus is a larger appreciation of the complexity and urgency of the problems, and of the bearing of these problems and the enterprise of missions on each other. For the solution of the problems there will be required all the resources of character, all the knowledge, all the best social technique available to men and women of good will at work cooperatively everywhere throughout the world.

No attempt has been made in this syllabus to provide shock absorbers for the fearful or obscurantist folk who shrink from seeing things as they are. On the other hand, no comfort has intentionally been provided for those who are inclined to feel that a moral struggle to bring about individual and social change in the direction of a better world is futile. Moreover, implicit in the whole presentation is the confidence that if such moral struggle is to go on, faith and hope and love of a Christian sort, and a way of life based thereon, are incomparably the greatest potentialities to be reckoned with.

## How to Use This Syllabus

*Individual study and group discussion.*—The questions may be used by individuals, and it is hoped that such use may be widely made. The best results will be secured through group discussion. In any case it is earnestly requested that the results be preserved and reported for use in the revision of further editions of this syllabus which is now issued in tentative form.

*Length of course.*—It is desirable that groups shall hold

from six to twelve sessions. The impossibility of discussing adequately at any one session all the questions included in a single section is frankly recognized, and the suggestion is made that *each group should select those chapters and questions which it deems most important and valuable for its use.* It is better to treat one or two questions of each section fully than to pass hastily over the entire outline.

*Help for leaders.*—Leaders of discussion groups on this and other subjects will find aid in a pamphlet entitled "A Cooperative Technique for Conflict," a little treatise on discussion. It may be obtained from The Inquiry, 129 East 52nd Street, New York City. "The How and Why of Discussion," by Professor Harrison Elliott, can be had from the Association Press, 347 Madison Avenue, New York City.

## CHAPTER I

## MISSIONS AND RACE PROBLEMS

### Questions

*A. Racial Consciousness and the Missionary Motive.*

1. What motives make real appeal to you as disposing you to send missionaries to yellow, brown, and black peoples? Which of these motives, if any, either imply, or fall in with, the idea of these peoples being inferior to the white race?
2. What method of appraisal of racial capacity would you regard as trustworthy and satisfactory?
   a. A comparison of the finest intellects or personalities of each race?
   b. A comparison of racial achievements in some particular cultural sphere, such as art, science or letters?
   c. A comparison of average cultural advance on the part of each race, such as with respect to literacy?
   d. A comparison of the relative number of individuals who achieve high cultural standards?
   e. A comparison of the relative participation in the use of modern scientific utilities and devices?
   f. A comparison of the relative use that has been made of the natural resources within reach of each group?

   What other possible criteria of judgment would you suggest?
3. In what ways, if any, do you expect the average white man to be superior in capacity to the Oriental of the same walk in life? Capacity with respect to what? In judging the relative capacity of white and Oriental, what allowance would you make for the white man's

social inheritance of a fund of power-conferring knowledge, equipment, and technique? Does the fact that white races developed this knowledge first establish them as intellectually superior to the others?

4. What differences of capacity do you expect to find between a man of the yellow and one of the brown peoples, between a man of the yellow and one of the black peoples, between a man of the brown and one of the black? Why? Do these differences pertain to all members of each race?
5. What bearing do your answers have on your attitude toward sending missionaries to these peoples? On the relative emphasis you would put on various types of home mission work within the United States?
6. Can you tell how and when you came to have the particular attitude you acknowledge? Did it come from the traditional attitude of your fellows? Did it come from an assured knowledge of the peoples concerned? Did it come from a careful study of racial capacities? Did it come from casual contacts with individual members of these races?
7. Should the idea be fostered that the Christian tradition itself stands to gain from the fuller participation of Asiatic and African peoples in Christian life and service?

*B. Race Contacts in Mission Lands and Their Bearing on Mission Policy and Success.*

1. Where are missionaries abroad finding particular difficulty in their work because of racial irritations? Where in this country? What are the specific occasions for these irritations?
2. In what ways do difficult interracial situations on the mission field turn on questions of leadership?
3. Do you regard any race as permanently incapacitated for providing its own leadership? What races and

why? How would this attitude influence your presentation of the Christian religion to these races? To your own children?

4. What processes would you recommend to the missions for the discovery and development of inherent racial capacities in the more gifted members of the races they serve? What suggestions does modern education offer at this point? Should the missionaries encourage each of these races to discover and train its own leaders? If so, what bearing does this have on missionary method and policy? If not, how may missions best proceed to the processes of discovery and training essential to the larger results?
5. Just what contributions can missions make to the mitigation of racial antipathies and conflicts in the fields abroad to which missionaries go? To the betterment of race relations in the United States?
6. In view of the present world situation in regard to race, just what emphasis in the work of the missionaries should be placed on promoting racial adjustments? Should the long established and well tested methods of evangelism, education, medical and philanthropic work be enlarged to include direct efforts toward the amelioration of racial tension, or may the methods named be expected in due course to bring about right race relationships as a normal by-product? Since the peoples of the missionary sending lands are, in many cases, politically in control of the peoples in "mission lands," what should the Christian citizens of the former do to Christianize the colonial policies and contacts of their own nations?

*C. Race Problems in the Home-base Lands and Their Bearing on Missionary Advance Abroad.*

1. How does racial irritation in lands sending missionaries abroad tend to affect missionary success

in the fields to which the missionaries are sent? What examples can you give of racial strain or clashes at home creating racial strain in the mission field?

2. What are the effects of the assertion of superiority on the part of the members of the white race on the attitude of the darker peoples toward the missionaries?
3. In what respects is the attitude towards Orientals or Africans that you would expect of your missionaries not to be expected of Christians in the United States in dealing with other racial groups in this country? Would you make any distinctions among racial groups in the United States in this connection? Why?
4. What, if anything, can we in America learn from missions and mission fields abroad with respect to promoting race adjustments that can be of service in facing race problems here? Just what is being accomplished by the home mission agencies in the United States that might help toward the solution of these race problems in other parts of the world?

### Quotations

Very little serious thought has as yet been given to the question how these diverse peoples who in this unified world have got to live their lives together may learn to live together in peace and harmonious cooperation. Preceding generations by their science, their invention, their energy and their enterprise have unawares created conditions which leave us with a stupendous moral problem. Unless our generation and following generations can find a solution of that problem, the capacity for destruction which scientific knowledge has given to mankind may prove the death-warrant of civilization.

Among all the antagonisms which bring men into conflict with one another, those of which the adjustment is likely in the end to prove most difficult and which hold the most sinister possibilities of disaster are the antagonisms which exist, or which may arise, between the different races of the

world. The seriousness lies not so much in the physical differences of race and color as in the association of these physical differences with the claims of nationality, which have in the past been the most potent source of wars in Europe, and with conflicting economic interests.

In various ways racial differences tend to aggravate and embitter those antagonisms which are found among men independently of race, arising, for example, out of the relations of governors and governed, or of employers and employed, or out of struggle and rivalry for wealth and power.

If we are to deal with this racial problem which is so fundamental in our life today, the first necessity is that we should understand it. And we cannot reach a real understanding of it by intellectual study alone. To understand it we have to learn to see it from both sides, to enter sympathetically into the feelings and thoughts of other races. The surest and quickest road to understanding is to become friends with someone belonging to another race. Friendship, and only friendship, will teach us to see things through his eyes—to understand how it feels to be a Chinese, an Indian or an African in a world in which political and economic power and privilege are so largely in the hands of the white peoples. For that is one of the facts which makes the racial issue so acute.—From an address by J. H. Oldham, at a Conference on International and Missionary Questions, Manchester, England, January 1, 1925.

There are on the earth some fifty-three million square miles of habitable land surface. Of those miles forty-seven million are under white dominance—or nearly nine-tenths of the whole habitable area of the world. Of the remaining six million square miles over four million square miles are ruled by the yellow races—the Chinese and the Japanese, the latter now having sway over Korea, Formosa, and the Pacific islands that Germany used to govern north of the equator.

Of all this vast area of forty-seven million square miles controlled by the white races, by far the greater part is under the hand of the English-speaking peoples. . . .

That white leadership of the world . . . is the dominating feature in the world's political landscape. We take it for granted. Yet as we have seen, it is, when viewed across the vast perspectives of history, a modern growth.

What has produced it? Can it survive? Ought it to persist?—Basil Mathews, "The Clash of Colour," pp. 18, 19.

A world full of suspicion and distrust, of national antagonisms and hatreds, is in the highest degree unfavorable to the progress of missionary effort. Those who bear the Christian message are subject to an almost fatal disadvantage when the race to which they belong is the object of deep-rooted dislike. The words . . . purporting to represent the attitude of natives in South Africa—"Christianity is the white man's religion and must be uprooted; we must unite to compass our freedom, opposing the white man tooth and nail,"—deserve to be deeply pondered in relation to the whole situation in the world today. It will avail little to redouble our efforts, to multiply our forces, to improve our methods and organization if a chasm of mistrust yawns between us and those whom we would reach.—*International Review of Missions,* January, 1921, p. 60.

Christianity has been permeating the lump of human life for nineteen centuries, but the problem is not less acute now than when Jesus began to live and to preach good will to all men. Race-strife is not less violent in so-called Christian lands than it is among the peoples who have not had the blessings of the Christian religion for centuries. Americans may pride themselves on being more democratic and more Christian than other peoples but the problem is still acute here. When we look at some facts in Christian nations, especially in our own nation, it seems almost to be a question whether even Christianity can solve it. If not can we still claim that Christianity has the element of universality adequate to bring into one family all the peoples of the world, here as well as hereafter?

Christianity is the manifestation of a spirit, an attitude of mind, a dynamic for life. It is an ideal put into a human problem with a view to its solution. It is a power at work *within* the problem itself. It is not, then, primarily something *towards which* men move. It is rather something *with* which men progress in the direction of their possible achievement, individual and social. The Christian spirit must enter into the very men and women who are most obstinately antagonistic to other races and must change them into real brothers. The mountain vision must be made actual in the midst of imperfect people in the valley below.

The Christian solution of the racial problem must take all the facts of human nature and experience into consideration in order that betterment may result. Biology and history—all the past—are involved in that obstinate fact of race. There is a "biological drive," a cultural drive; there is also a Christian drive. These must cooperate in order to help our violent humanity to come more under the influence of good will to all men. The Christian spirit must solve the problem from within the facts of human nature, strife, bitterness, narrowness, or confess defeat. Otherwise it cannot even touch the hem of the problem. It must come down from the heavens and live *among* men in order that it may live *within men.* President Charles Cuthbert Hall once said that "theoretical belief in the unity of the race is unserviceable unless it survives in the presence of facts."—Frank L. Anderson, *Missionary Review of the World,* July 1924, pp. 533, 534.

That discrimination, prejudice, and even hatred are shown toward dark races by members of the white race, the majority of whom profess to follow Jesus Christ, is one of the astounding anomalies of the modern world. The white races are not alone in this sin. It would be easy to show how other races also have been guilty. But the white peoples as a whole have sinned against greater light, and in spite of the teaching of their acknowledged Lord that "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother," and of His great apostle who said, "He hath made of one every nation of men," and, "I bow my knees unto the Father, from whom every family in heaven and on earth is named." Before Jesus came among men inter-racial bitterness was rife. The Greek despised the barbarian, the Roman lorded it over all races, including his erstwhile teacher, the Greek, and the Hebrews held all but themselves to be beyond the pale of divine favor. Yet a few of the ancient sages caught glimpses of the equality of all races. It was a Roman who said, "I am a man and nothing human is foreign to me." It was a Chinese who said, "All within the four seas are brothers." But it remained for Jesus Christ to make this truth one of the pillars of His teaching and to base it for the first time upon a purely ethical and individual relationship to the Father of all. Furthermore, He bade His followers to make disciples on an equal footing of all peoples and races.

It is against such a background that the apostasy of many of Christ's professed followers today stands in such black relief. The hatred and abuse of colored races by the whites, or of white races by the colored is reminiscent of the jungle and of the primitive blood feud. That it persists even under the shadow of cross-tipped church spires proves not the impotence of Christ, but the infidelity of His disciples.—Editorial, *Student World,* July, 1921, pp. 111, 112.

Until very recent years the average call to work abroad more or less unconsciously assumed western superiority. It was a romantic leadership which was held out to any young student who would go to the Orient. He was to stamp his influence on other peoples, share in making a new world, shape the destinies of backward, but changing countries, and lay out the lines upon which future development was to take place. Many of the interpretations of Africa and the East were tinged with a patronizing note. To such an extent has this point of view been absorbed that the head of one of our largest language schools for young missionaries has declared that one of his chief responsibilities is to endeavor to eradicate from their minds false ideas of their future task. . . . One of the ablest missionaries now in India, looking back upon his experience of over forty-three years in that land, said that he regretted, among other errors, one serious mistake which he had made. He had not sufficiently estimated the potential capacity of the people. Therefore he had not expected as much from them as he should; and in consequence he feels that they had not developed and done as much as they might have done. Blessed is the one who is forewarned against unconscious influences which encourage the sense of superiority.

Not all of the responsibility of possessing a right racial attitude, however, rests on the persons who go abroad. Before they reach the field they share attitudes of mind current in the West—often attitudes not helpful to the young missionary. One whose professional work brings him into touch with a large proportion of the junior missionaries coming to China complains that many of them come out "with the attitude that any condition they discover among the Chinese which is not in accordance with western traditions and ideals is inferior." The highest coordinating missionary body in North America has shown its sensitiveness to this danger by giving a whole session to a discussion of

whether or not even the Churches of the West do not instil points of view which limit the usefulness of their missionaries, and display attitudes, such as a sense of superiority due to our wealth and prestige, a pride of race due to the present position of the white peoples, and an assertive quality naturally found in the propagandist, which as a matter of fact hinder the work abroad.—Daniel Johnson Fleming, "Whither Bound in Missions," pp. 3, 4, 5-7.

Our knowledge of the reactions of men living in diverse cultural forms and the study of the cultural forms themselves lead us to infer that hereditary characteristics are irrelevant as compared to social conditions, and that anatomical form does not determine the cultural history of a people. It is particularly worth remarking that the current unfavorable opinion of the Negro is based largely on complete ignorance of African native conditions, and of Negro achievements in the industries and arts and in political organization, and that likewise the glorification of our own race is founded exclusively on a consideration of the cultural opportunities given to the few and on the complete neglect of the cultural primitiveness of the great mass of individuals, which finds expression intellectually in the uncritical acceptance of traditional attitudes and emotionally in the ease with which they succumb to the power of fashionable passions. We may say with certainty that the local types of a single race like the European are each so variable that fixed hereditary differences in mental characteristics between the types as a whole are most unlikely. We may say, furthermore, that cultural anthropology makes the existence of fundamental racial differences very improbable.—Franz Boas, "The Question of Racial Purity," *The American Mercury,* October, 1924.

It is always the selfishness of any race or people that produces inter-racial friction. When white men begin to claim that they belong to the supreme race of the world and hence that their interests and integrity must be safeguarded at the expense of other races, then inter-racial friction begins. And when members of the yellow race begin to boast of their attainments, other races appear to them as contemptible inferiors. Both of these attitudes are fundamenally wrong in that they start with selfish ideas. The very fact that there exists such a regrettable phenomenon as the inter-racial

problem, shows beyond dispute that our present world is seriously contaminated with selfishness and boastfulness; that there is need of radical purgation.—Katsuji Kato, *Student World,* July, 1921, pp. 140, 141.

In the last four hundred years the people who are classified as Nordics have succeeded in getting control over most of the surface of the globe. The white race, led by this small fraction of itself, has come to feel that it has been destined to rule the two thirds of the human race that are not white. The colored races are beginning to revolt, and the scepter of domination is passing both from the white race as a whole and from that part of it which has been in peculiar possession of it. This threat has been resisted with as much energy as has been the case with the passing of every order. The vocabulary of science has been appropriated and its methods prostituted to prove what men want to prove, namely, their moral right to keep what they want to keep. . . .

Further, since there is slight relation between the originators and possessors of culture, it may often happen that the culture of the dominant race has been secured from the "inferior" race or culture. Anthropologists think that the method of working iron, whose use has been perhaps the greatest single asset to the white race, was originated by the Negro in Africa. The Greeks made a contribution to the world's culture which does not correspond to the present status of the Greek people on the culture scale. And Korea, which Japan feels that she must rule because of Korea's backwardness, gave Japan much that is now of highest value to Japan. In the region of the Mediterranean most of European culture was developed. The Nordics after appropriating the contribution repudiate the creators of it.—Herbert A. Miller, "Races, Nations and Classes," pp. 135, 136, 138.

There was a time when the Church of the West could deliver its message over these tangled problems [racial and international relations] and be heard in spite of ignoring them. But now the Christian message can obtain a hearing only if the Christian leads in mutual international friendship and inter-racial fellowship. The East does not want the Gospel handed down to it by "superiors"; it wants it as revealed in the sharing of life. The West can share its life with the East only by doing away with racial discrimi-

nations and the use of violence to settle international controversies.—Editorial in *The Chinese Recorder,* March, 1924, p. 140.

The missionary movement, an attempt on the part of certain sections of the white race to carry out the ideals of Christ, with all its shortcomings has shown the only direction in which we may hope to unravel the race snarl. And in the sense of promoting inter-racial and international cooperation and service—the keynote of the missionary movement—the nations have yet to learn how to be "missionary." There are no "missionary nations." The nations have their political and commercial agents—scattered throughout the whole world. They must provide also for agents who shall promote cooperation in the spiritual sphere as well as in the political and commercial spheres. The neglect of the former makes the two latter appear menacing rather than friendly. This is unnecessary. All three are legitimate parts of the world relationship now being called for. But who shall take the lead in completing this trinity of working world relationships? If the Christians fail here can it be done?—Frank Rawlinson, *The Chinese Recorder,* November, 1924, p. 707.

All the manifold discontents of the Orient are bound up together in the clash of color. This is nothing new. Nature herself is responsible for it, since she gave a generally white complexion to all the peoples of the Occident and, in varying degrees, a darker complexion to all those of the Orient. But it has acquired a dangerous significance with the white man's assumption of superior and indefeasible rights based on the superiority of his race. He may couple the exercise of those rights with a fine sense of duty toward the colored races which he regards as his inferiors, as Kipling implied when he wrote of the "white man's burden." But, rightly or wrongly, the Oriental, who for a time admitted and acquiesced with almost fatalistic resignation in the white man's superiority, denies it today—denies it sometimes passionately—for all his atavistic instincts, reacting against the aggressive impact of occidental civilization, rebel as never before against it; sometimes contemptuously because increasing intercourse has made him too familiar with the seamy side of our civilization; sometimes though alas! more rarely because he has assimilated enough of its finer spirit

to claim the rights of equal partnership in all that is best of it.

So long as personal intercourse between the Occident and the Orient was confined within very narrow limits, the white man laid much less stress than he does today on mere racial superiority. To India, for instance, England has sent out on the whole her best. Social intercourse between people of different races with different beliefs and different customs and different domestic institutions was always difficult, but it has become far more difficult now that increased facilities of communication and the introduction of modern scientific appliances and industrial trading methods have led to the employment in subordinate capacities of a type of Europeans formerly almost unknown to the Orient, but now very much in evidence, with plenty of good qualities, but more prone than those of better breeding and education to boast of their racial superiority and to impress their sense of it somewhat roughly upon the Indians or other Orientals with whom they rub shoulders. It cannot be denied that racial hatred has often had its origin in the rancor created by personal insults to which the natives of oriental countries even of good position have occasionally been subjected by white men who fancied themselves, but were not, their betters. Industrial competition, at the same time, has intensified so rapidly all the world over that the Occident has been seized with a great fear lest it should be swamped by the cheaper labor and lower standards of life of the countless millions of the Orient which it has itself equipped to become its competitors.—Sir Valentine Chirol, "The Occident and the Orient," pp. 210-212.

Today the racial issue is raised all over the world. In this country [the United States] you have the color problem in your very midst. You have it again at your doors in the shape of Asiatic immigration. We in Europe are confronted with it along the great borderland of the Occident and the Orient extending through Northern Africa and across Western and Central Asia, from the northwestern Atlantic to the shores of the Indian Ocean, even beyond. Its solution bristles with difficulties, but, for my own part, I refuse to dismiss it as insoluble. I will say this, at any rate, that the more firmly we ourselves believe in the superiority of a civilization which, so far, it has been the privilege of the white man to build up in his Occidental homelands, the more

are we bound by its principles and the principles of the common Christianity, which are its one sure foundation, to do all in our power to temper the bitterness of a racial discord which, if it spreads and deepens, may threaten the future of the whole human race.

Often as our own practice may have fallen short of our ideals, the common civilization of the Occident, to which America belongs quite as much as Europe, must surely set before us definite ideals for which we should all strive as nations and as individuals.—Sir Valentine Chirol, "The Occident and the Orient," pp. 213, 214.

A full-blooded Negro friend of mine, who served in France with the American Negro troops during the war, received a telegram recently from two of his white friends asking if he could come over to them—some hundreds of miles across America—for a day's conference. He came, traveling through the night, spent the day in counsel, and journeyed back again through the night to his lecturing. My friend, who was a prince of high rank among the Fanti tribe, was educated in a Christian school on the west coast of Africa. He is now a graduate doctor of philosophy of Columbia by examination (one of the most distinguished degrees in America) and a university lecturer, but—because of his color—he was obliged to travel both ways sitting up in a "Jim Crow" car, as no sleeping berth on the railway was available for Negroes. . . . Would not most of us in such circumstances flame with a sense of injustice into burning resentment? As a matter of fact, his own power to rise above these ignominies is purely spiritual—it rests on a sturdy and radiant Christianity. And as a result he uses all his educational influence, his quite extraordinary powers of racy, convincing oratory, and his wit and wisdom as a committee man—in fact his whole life—in the interests of cooperation and mutual understanding between the races.—Basil Mathews, "The Clash of Colour," pp. 72–74.

Our so-called race problems are merely problems caused by our antipathies.

Now, the mental antipathies of men, like the fears of men, are very elemental, widespread, and momentous mental phenomena. But they are also in their fundamental nature extremely capricious, and extremely suggestible mental phenomena. Let the individual man alone, and he will feel

antipathies for certain other human beings very much as any young child does—namely, quite capriciously—just as he will also feel all sorts of capricious likings for people. But train a man first to give names to his antipathies, and then to regard the antipathies thus named as sacred merely because they have a name, and then you get the phenomena of racial hatred, of religious hatred, of class hatred, and so on indefinitely. Such trained hatreds are peculiarly pathetic and peculiarly deceitful, because they combine in such a subtle way the elemental vehemence of the hatred that a child may feel for a stranger, or a cat for a dog, with the appearance of dignity and solemnity and even of duty which a name gives.—Josiah Royce, "Race Prejudices and Other American Questions," pp. 47, 48.

The traditional civilization of China had developed in almost complete independence of Europe, and had merits and demerits quite different from those of the West. It would be futile to attempt to strike a balance; whether our present culture is better or worse, on the whole, than that which seventeenth-century missionaries found in the Celestial Empire is a question as to which no prudent person would venture to pronounce. But it is easy to point to certain respects in which we are better than old China, and to other respects in which we are worse. If intercourse between Western nations and China is to be fruitful, we must cease to regard ourselves as missionaries of a superior civilization, or, worse still, as men who have a right to exploit, oppress, and swindle the Chinese because they are an "inferior" race. I do not see any reason to believe that the Chinese are inferior to ourselves; and I think most Europeans who have any intimate knowledge of China would take the same view.

In comparing an alien culture with one's own, one is forced to ask oneself questions more fundamental than any that usually arise in regard to home affairs. One is forced to ask: What are the things that I ultimately value? What would make me judge one sort of society more desirable than another sort? What sort of ends should I most wish to see realized in the world? Different people will answer these questions differently, and I do not know of any argument by which I could persuade a man who gave an answer different from my own.—Bertrand Russell, "The Problem of China," pp. 4, 5.

Racialism in Africa is pointing the way to race hatred and disastrous strife, unless mutual distrust can be undermined and service substituted for narrow self-advancement as the foundation principle of healthy growth.

There is no solvent for the problem, unless the leaders of the backward race can be imbued with the spirit of Jesus Christ, and unless white people also will find strength from the same source to fulfill international obligations, and to foster religiously the growth of Africa towards maturity, that she may share with them the privilege of service to the world, under the leadership of a common Master of the Universe.—H. D. Hooper, "Africa in the Making," p. 39.

In the light of the sensitive temper and strain in which we find the world today, I ask you in shame, what influence we may expect to exert as laymen in the foreign mission program of our Church, when our own Congress passes an immigration law made possible by our false assumption that we have a right to do as we please in our own country without due consideration of others? I was in Japan when that act was passed. It was impossible to explain to the Japanese why an ideal religion of love which had entered the United States with its first settlers had so failed. The program of foreign missions in your Church and mine is useless, until Christian laymen rid themselves of a race prejudice which often amounts to hatred. I am not speaking abstractly. I have encountered multiplied instances among men in the United States and abroad who are called Christians who deny all Christ's teaching about love by their attitude toward foreign people.—Robert A. Doan, in an address at the Washington Foreign Missions Convention, 1925, *Student Volunteer Movement Bulletin,* March, 1925, pp. 10, 11.

From the earliest beginnings of history, India has had her own problem constantly before her—it is the race problem. Each nation must be conscious of its mission and we, in India, must realize that we cut a poor figure when we are trying to be political, simply because we have not yet been finally able to accomplish what was set before us by our providence.

This problem of race unity which we have been trying to solve for so many years has likewise to be faced by you here in America. Many people in this country ask me what is

happening as to the caste distinctions in India. But when this question is asked me, it is usually done with a superior air. And I feel tempted to put the same question to our American critics with a slight modification, "What have you done with the Red Indian and the Negro?" For you have not got over your attitude of caste toward them. You have used violent methods to keep aloof from other races, but until you have solved the question here in America, you have no right to question India.—Rabindranath Tagore, "Nationalism," pp. 118, 119.

The kind of missionaries that Africa will receive in the near future will be determined by the kind of civilization the Western nations produce. If the so-called Western Christian nations fail to follow Jesus, if they fail to do away with un-Christian practices, . . . Africa will be forced to ally herself with Mohammedan followers, for Mohammedans value the spirit of brotherhood.—Simbini M. Nkomo, *Student World,* January, 1924, p. 19.

Today in Christian America, the God-created black man, notwithstanding his Christian affiliations, intelligence or social prominence, is still a slave and a serf, perhaps worse than in the dramatic days of world-famed "Uncle Tom's Cabin." He or she is still liable to be brutally flogged, kicked, knocked about, imprisoned, shot dead or lynched, at the will and pleasure of the bloodthirsty and savage American Tin God. . . . Can you imagine the striking contrast between Caucasian Christianity and Islam, the religion of humanity? So utterly preposterous and absurd, and so scientifically illogical is color prejudice, that I will not waste time in controversy.—Prof. Abdul Karim Kpakpa-Quartey, *Islamic Review,* vol. 9, May, 1921, p. 188.

By some means we must make sure that all students before leaving their homelands are fully advised regarding possible unpleasant experiences in our countries; they should be told frankly that racial and color prejudices prevail even among Christian people and are often manifested in discourtesy and discrimination in restaurants, hotels, barber shops, theatres, and public meeting places; that most of the people whom they will meet in the West are woefully ignorant concerning the culture, history, and customs of Oriental peoples and are likely to appear rude and to ask

many silly questions. Let the foreign student know that there is much un-Christlikeness in the social, moral, and religious life of Western Christianity. Some Christian American and English people may even regard the Oriental student as an intruder and may treat him accordingly. Again we must persist in telling the Oriental student that he will find much difficulty in gaining access to business and professional opportunities; Western banks, industries, hospitals, schools, Christian Associations, and churches are reluctant to admit the Oriental student, no matter how sorely he needs employment and an opportunity to complete his training as a clerk, laborer, interne, teacher, or preacher. In many communities people will stare at the "foreigner" as an object of curiosity or will overdo the hospitality business in a patronizing manner. This leads to another suggestion, that our Movements double their efforts to see that each overseas student is treated as one of our students, naturally and without ostentation.—Charles DuBois Hurrey, *Student World,* January, 1924, p. 44.

The future progress of mankind requires the continued cooperation of all races and nations; and their harmonious combination will be more profitably secured through the conference of individuals than by association in mass. Interracial goodwill can be spread by envoys, including national representatives appointed to secure international understanding, by teachers spreading the light of culture from race to race, by missionaries whose interests are with the mass of the nation to which they go, and by traders whose success depends on the prosperity of the communities they serve. Individual concourse, in spite of occasional personal friction, is on the whole so useful that it should be encouraged between representatives of all suitable sections of the different nations. Association in mass, on the other hand, leads to jealousy, strife, and race hatred, which comes from the contact of aliens under conditions unfavorable to the growth of friendly feelings. Sympathetic intercourse between selected individuals, combined with the segregation of each race as a whole, may be expected to lead to a happier and more peaceful world than the jarring friction inevitable when dissimilar people meet in competition for their daily bread. If the racial segregation which the world has inherited from the past is confirmed instead of being broken down by the modern ease of transport, Europe, North

America, and Australia would naturally be the chief homes of the white race. Considering its contributions to humanity, that would not be an unfair share. If the white man can secure these continents as his home he can, for the benefit of all, continue to conquer the forces of Nature and thereby strengthen the broad foundations of civilization.—J. W. Gregory, "The Menace of Colour," pp. 241, 242.

However unpopular the Jew, the Irishman and the Negro may be in certain minds and certain sections and at certain times (wartime not being one), the fact remains that the distribution of human excellence in each of these races, as in the case of every other race, begins at zero and ends at infinity. The differences in racial excellence consist in the comparative numbers of individuals to be found in the higher reaches of the vast curve upward of human quality and serviceability. And to assess the relative values of the several stocks of mankind *en masse* is, one must concede, an exceedingly delicate and difficult, indeed perilous, task.—From a letter of Roscoe Conklin Bruce to President A. L. Lowell, of Harvard University.

Our greatest American race problem is the problem of relations between the white and black races. In some respects the situation is more hopeful, in others more alarming than it has ever been. It is more hopeful because among both the black and the white people there is a growing body of the best men and women who realize the gravity of the situation, who are ready to cooperate in dealing with it, who believe that the application of Christianity to the problem is its only solution and who are convinced that Christianity must be applied to its solution. Indeed the Christian forces are the only forces which are really grappling with the issue. Nothing has ever shown the inadequacy and the helplessness of all other forces in facing a real and perilous race situation more sharply than it has been shown in this matter. And no one can read the literature on this subject of twenty years ago and then the literature which the South is producing today without realizing the immense progress that has been made in the courage and justice and hopefulness with which the Christian people of both races in the South are meeting this real crisis.—Robert E. Speer, "Race and Race Relations," p. 348.

All natives of intelligence fasten on what is the central doctrine of the New Testament, if not of mission teaching, that every Christian is a child of God, a King's son, the heir to all the world, a partner by right in the equal fraternity of all Christians. It was a Pope who said that if Catholics had had the Bible to write we should not have heard of Judas's kiss or Peter's tears. So, many missionaries in their hearts regret that in the Magnificat thanks are given for the dethronement of princes, and that the early Church encouraged intermarriage of European and Asiatic, insisting, indeed, that there was no real difference between them. In any case, missionaries say as little as possible about the doctrine of equal brotherhood. It is unjust to blame them. Any one who preached it as unreservedly as Paul did would have to leave the country. Not one European in a hundred in Africa believes that European and African Christians should behave to one another as members of the same family behave. This doctrine, expounded with peculiar appositeness to Africa in the Epistle to Philemon, is the real source of the antipathy to missions among Europeans abroad. For the fact must be faced that it is central in any type of Christianity that gives publicity to the New Testament. In certain circumstances that book plays the part of a revolutionist's handbook. It is as idle to deny that fact as to assert that the book has no other part to play.—Norman Leys, "Kenya," p. 241.

I wish I had command of words and influence enough to impress upon an apathetic Western world one half of my conviction of the supreme importance of the Far Eastern peoples to the future government of the world; I wish I could describe in an arresting manner the visions I see of what will happen to our fragile civilization if we make no effort to reorganize the basic principles on which it depends, and, in that reorganization, find a worthy place for the hundreds of millions of yellow men whose leaders have raised the cup of our culture to their lips at a time when thoughtful Western men are beginning to realize that the brew from the West has within it poisons leading to self-destruction.—Stephen King-Hall, "Western Civilization and the Far East," p. 331.

## CHAPTER II

## MISSIONS AND THE MIGRATION OF PEOPLES

### Questions

*A. Why Peoples Migrate.*

1. Where are marked movements of population now taking place over the world? What peoples are moving in considerable numbers?
2. What are the causes back of the desire to move on the part of these peoples? What peoples are most eager to enter American territory?
3. In the case of which people do these causes seem temporary? In which cases do they indicate a lack of opportunity due to backward social and economic conditions?
4. It is sometimes claimed that people who emigrate really run away (however unintentionally) from a social responsibility to make their own land a better place to live in? What would you say? By emigrating to lands where better conditions prevail do they become in effect parasitic on the social inheritance of these lands?
5. What evidence bearing on this question can be found in the causes and consequences of migrations in the past?
6. Looked at collectively or individually, are people whose migrations are checked by immigration measures of other lands being frustrated by such checks, or are these folk simply being forced to "brighten the corner where they are?" Is the frustrating of their

desire to migrate an un-Christian act? Should all peoples have the right of free movement?

*B. Why Attempts Are Made to Block the Free Movement of Peoples.*

1. What areas of the world are now open to peoples desiring to migrate? What areas are only partially open? To whom and in what measure are these places closed?
2. What areas are entirely closed? To whom?
3. In which of the areas closed to Asiatic or European immigration does the restriction spring mainly from a concern to preserve the racial "purity" of the present white population?
4. In which of these areas does the restriction spring mainly from a concern to preserve the standard of living of the present population?
5. In which of these areas is there a fear of losing a distinctive national culture through permitting immigration?
6. Judging by the talk about European or Asiatic immigration that you have heard, how much of popular opinion about "race purity" and "standards of living" in the United States rest on responsibly ascertained facts?
7. How far does a racial "superiority complex" enter into the purpose and effort on the part of one people to erect around their national domain barriers against the coming in of other racial groups?
8. What special Christian responsibility is there to raise popular opinion on these matters above the level of off-hand dogmatism, of judgments resting on isolated instances, of merely iterated catch-words that touch off popular prejudices? Are mission study classes appropriate places for such a responsibility to be met if it exists? What facilities has your study group for meeting such a responsibility?

*C. The Immigration Policies of Western Nations and Mission Success Among Foreign Peoples.*

1. What effects are to be noted with respect to the immigration policies of Western nations on the temper of the people of mission lands? On the temper of people from these lands who are already at home in the United States?
2. What effects are reasonably to be expected in the future, if so-called Christian nations continue to maintain rigid immigration policies?
3. What effects are the humanitarian efforts of missionaries in the direction of promoting health, teaching sanitation, relieving distress, promoting Christian standards in marriage, raising standards of living, etc., likely to have with reference to population pressure in mission lands?
4. What responsibilities have the supporters of missions in home-base lands with respect to the problems of population among other peoples? What are the possible ways of dealing constructively with such problems? How far should the missionary movement concern itself with these problems in mission lands?
5. Just what are the implications of the Golden Rule with respect to this whole question as between nations? Just how can the principle of the Golden Rule be put into practice in determining right relations between peoples of different stages of culture or between those markedly different in standards of living? How can the right political action, if there should be such, be discovered and brought about?
6. Just what are the implications of the Golden Rule with respect to the treatment of immigrants from other lands who have already been admitted? Which would be the easier to forgive on the part say, of Italians or of Japanese, gates entirely or practically

closed at New York, San Francisco, and other ports, or the ungracious treatment of those who had entered before the gates were shut? If the barriers are not to apply to all races and peoples alike, on what principle should the discrimination be based?

### Quotations

Migration in general may be described as a natural function of social development. It has taken place at all times and in the greatest variety of circumstances. It has been tribal, national, class and individual. Its causes have been political, economic, religious, or mere love of adventure. Its causes and results are fundamental for the study of ethnology (formation and mixture of races), of political and social history, formation of states and survival of institutions), and of political economy (mobility of labor and utilization of productive forces). Under the form of conquest it makes the grand epochs in history (*e. g.,* the fall of the Roman Empire); under the form of colonization it has transformed the world (*e. g.,* the settlement of America); under free initiative it is the most powerful factor in social adjustment (*e. g.,* the growth of urban population).—"Migration," Encyclopædia Britannica, Eleventh Edition, Volume XVIII, p. 428.[1]

To arrive at sound conclusions about the future it is necessary to know what has hitherto made people emigrate. With forced movements such as the slave trade we need not concern ourselves, for they have gone forever, and the deportation of undesirables is also a thing of the past. The causes of voluntary migration are many, but there have at all times been two main considerations, the position at home and the prospect abroad. Sometimes the latter has been such as to allure even people who have nothing to complain of in their own country. This happened when gold was discovered in California in 1849, in Australia in 1861, and on the South African Rand in the 'eighties. And a mere desire to rise in life or a taste for adventure has often been enough to take a man abroad, for emigration is one of the forms which the surplus energy of a virile race is always apt to take. On the other hand, pressure at home has

[1] The whole article is of importance for this chapter.

sometimes been sufficient by itself to compel a leap in the dark. In ancient times a series of tribal movements would be started by some obscure people outgrowing its means of subsistence far away in the hinterland. But as a rule both considerations have influenced the emigrant at the same time, and they generally react upon each other, for when the outlook is gloomy at home, there is always a tendency to idealize what is remote, just as nothing puts people more out of conceit with their surroundings than dreams of a far-off promised land.

And the pinch at home has itself taken many forms. Conscience, political sentiment, tyranny, the restlessness left by war, all have played their part as well as economic pressure.—*The Round Table,* March, 1921, pp. 250, 251.

The White Race is everywhere, by its popular voice and popular action, claiming and asserting its own right to be racially segregated in every respect from the non-European Races. Such complete racial segregation is incompatible with the idea of membership in one body and mutual sharing of a common life. . . .

There is a profound dislike of Indians by the White Race in the Colonies, and an equally profound distrust. From all the self-governing Dominions Indians are excluded as residents and citizens. South Africa and Australia are markedly sending invitations at the present time to Englishmen, who have spent their lives in India, as desirable colonists and citizens; but if any of these Englishmen wished to take an Indian friend to reside with him, he would be refused. Even in England itself there have been signs of increasing color prejudice against the very few Indians who go over there for study. What is, perhaps, the most glaring example of dislocation is in the tropical areas of Northern Australia, which are almost uninhabited and separated from the south by a desert. These tropical areas are strictly prohibited to any one who is not a European even though he may belong, by birth, to the so-called British Commonwealth. A Greek or an Italian may enter,—and efforts are made to get such emigrants from Southern Europe,—but Indians, who are called "fellow citizens of the Empire," are excluded. To speak of equal status under such conditions is absurd.

Everywhere, throughout the British Empire, the White Race is dominant. Everywhere the White Race has its own

privileged position. Everywhere the members of the White Race can appeal successfully for special rights and sanctions. Everywhere, in spite of the Reciprocity Agreement, the White Race has still the absolute power of immigration freely accorded. Meanwhile, side by side with this special position of privilege allowed everywhere to the White Race, the policy of segregation is being relentlessly carried out against the Indian. Insults are daily heaped upon those Indians who have gone abroad and become domiciled in the Colonies. For the most part, they are treated with hatred and contempt by the white colonial residents. This hatred and contempt shows every sign, in certain areas, of becoming a fanatical religion.—C. F. Andrews, "Christ and Labour," pp. 92-94.

A country which is as large as Europe minus Russia, which contains one-fifth of the total population of the world, and whose 350 millions are divided by race, caste, language and religion, is not to be easily known. Those who are in touch only with the Government in city centres or with commerce may forget how largely India is rural. Ninety per cent. of the population, indeed, live in villages, of which there are 700,000. We can get a little idea of what this means if we calculate that if we were to visit one village a day it would take us 1,918 years to go through them all. There are only twenty-nine cities of over 100,000 inhabitants. This fact means that there is a terrific pressure of the people on the land, so that the cry in India is "to the towns" rather than "back to the land." This pressure is practically relieved by emigration (*e. g.,* to Burma, Fiji, Africa), and by seeking labor in the tea-gardens or in the towns and rising industrial centres.—Miss M. M. Allan, "Village Education in India," in "Christian Education in Africa and the East," pp. 41, 42.

Here in the Old World it is centuries since our populations reached comparatively fixed conditions. Our numbers may wax or wane, but permanent immigration is a relatively small factor, and to most of us assimilation is only a name. We are more concerned about an outlet for our own people when times are bad. But in the new world the immigration problem occupies a very different place, thanks to the uneven way in which the inhabitants of our globe are distributed. If, indeed, a Martian were to approach it from

the air the contrast between countries black with people and those whose virgin solitude is almost unbroken would strike him before anything else. There are districts in Europe in which there are more than 600 people to the square mile. The British Empire itself comprises the best of the unpeopled parts of the earth, and yet the bulk of its white inhabitants are still concentrated in a couple of small islands in the North Sea. In Great Britain alone there are nearly 360 people to the square mile, while in Australia and Canada, though allowance must be made for large barren tracts, there are less than three.

The problem is not, however, simply how to transport people from countries which have too many to those who have too few. For one thing, even under the most favorable circumstances, the latter can only absorb a certain number at a time, and the rate varies with their respective conditions, which themselves are constantly changing and often already as complex as those of the Old World. There are, moreover, elements which cannot from their nature be absorbed at all. The qualities that immigrants are bringing to their adopted countries today are, indeed, of supreme importance, for their children will be the great nations of tomorrow; and it is as true of a people as of an individual that the child is father of the man. The future of the world itself lagely depends upon these third-class ocean passengers. To attempt to consider the emigration question in compartments would be useless, for it is bound up with cosmic problems whose roots intertwine far below the surface, and they affect every people.—*The Round Table,* March, 1921, pp. 241, 242.

For long centuries the white man with his more advanced civilization, his greater economic progress, and his superior implements of force, has forged his way into almost every country of the world in order that he might exploit the wealth of these countries, which so often have lain dormant at the feet of a less aggressive and less greedy people. Inch by inch the white man drove the red man back in America, and, it must be confessed, often with a red handed cruelty and a rank injustice which will ever remain a blot on the pages of history. He has held sway for many decades over the three hundred million brown men of India, he almost completely controls the destinies of the one hundred and forty or more millions of Africa. Even the teeming

millions of Eastern Asia are not free from his dominance. The white man is a world conquering and world dominating species, restless of all barriers, and eager for new conquests always. His early ancestors came out of central Asia and soon overran and conquered all Europe; from thence he has gone out to subjugate the whole world. Although the white races are outnumbered two to one by the colored races, the white man controls a large part of the world's area. Of this the colored races are increasingly impatient, and either a new era of understanding must come or else the white races will ultimately find themselves overwhelmed. This is the deliberate conclusion of numerous students of the question.

But not only has the white man assumed dominance of the lands of other races; he has now begun to draw a circle around his own possessions and exclude all aliens from the same. This again is largely economic in nature. The colored races have long lived in a much lower economic state than has he, and hence they are able to underbid him in the economic market of labor. As in the realm of money, a cheap coin runs out a good coin, so in the realm of labor a cheap man will underbid and run out the man who must have a larger wage to subsist. On this basis Australia excludes Orientals from her northern borders, California excludes Japanese, the laborers of eastern America clamor for the exclusion of the cheap laborers of southern Europe, and Stoddard thinks the opening up of white lands to colored races will be at the peril of exterminating the white race. "A struggle has begun," says Weale, "between the white man and all the other men of the world to decide whether non-white men—that is yellow men, or brown men, or black men—may or may not invade the white man's countries in order there to gain their livelihood."—W. D. Weatherford, "The Negro from Africa to America," pp. 11, 12.

During the recent past the European countries, under intense industrial development, have been responsible for the huge expansion of the world's population. Internal pressure has caused them to seek an outlet for the overflow, and the rest of the earth has been exploited and used as a dumping ground for the surplus. Only a limited portion of the earth, however, has proved suitable for the transplanted European as a permanent home; and the temperate zones of

both hemispheres have shown, in consequence, the greatest power of absorption. The emigrating peoples have not taken kindly either to the tropics or to the colder latitudes where empty spaces are available. The relief afforded the older countries by extensive emigration of their people has resulted in an acceleration of increase at home. The new occupants of the lands overseas also increase at a greater rate than they did at home, and the difficulty remains only temporarily solved. Moreover, after a time, the new states established overseas begin to feel that their own rate of increase gives them power to develop their territories independently, without further accessions of population from the home lands. This is the growing attitude of the United States at the present time. To be sure, Canada, Argentina, South Africa, and New Zealand still give a warm welcome to the immigrant and would not assent to my statement; but the attitude of labor in Australia towards immigration is somewhat hostile, and the phases through which the United States has passed may be taken as a gauge of the course of events in all the newer lands. When the pressure is really felt in these lands it will enforce an expansion into latitudes which have so far been shunned. In the southern hemisphere, except to a limited extent in Argentina, people will be forced by geographical conditions to expand into the tropics.—*Geographical Review,* October, 1921, p. 565.

The great objection to the admission of Asiatics into Australia is that their standard of living is so enormously lower than that of the white men, their industry so great, their hours of work so long, and their numbers so vast, that they would inevitably in no long time bring down enormously the rate of wages and throw the white man out of work unless he adopted their standard of living and gave up all his leisure. It is true that for certain kinds of work the white man, if he kept sober, would probably command higher wages, but, on the other hand, in unskilled labor he cannot compete with the slow but late and early working Asiatic, while even in highly skilled labor the Chinaman, for instance, will do nearly as much work, will do it nearly if not quite as well, has no nerves, and is never off duty.

Now Australia has, thanks in large measure to the Labor Party, slowly and painfully built up a condition of things in which, while there are few very rich men, the wealth, comfort, and leisure of the average man, including every

class of labor, is far in advance of any other country. There is practically no poverty, there need be no poverty were it not for the £20,000,000 that the five million people of Australia annually spend in drink. Now to have made it possible for every person to be free from poverty, even if all are through their own fault not so free, is a great achievement; to have secured that no man or woman shall have to work more than eight hours a day, unless they have the misfortune to be brain workers, is a great achievement; to have secured that no one shall starve or go into a workhouse in old age is a great achievement; to have secured by education and freedom of political opportunity that every man shall have an equal chance of self-advancement is no small achievement; and the average Australian sees very clearly that colored labor means destruction of all these hardly gained rights and privileges. It means that a few will become rich at the expense of the many. It means that wages will drop enormously without a corresponding fall in prices. It means that his leisure will be gone and that an element of fierce and deadly competition will enter into his life. It means that henceforth he will have to work, like the Asiatic, solely to live, and that art, literature, and recreation must disappear out of his life.

He is perhaps inordinately proud of what he has done, and does not realize how he has been helped by fortune and nature, but for all that he can hardly be blamed for regarding the general life of Australia, with all its too little realized and availed of opportunities, as something higher and more valuable to the world than the fierce competitive struggle to live only of the Asiatic, and for feeling that the world would be the poorer if the white civilization were swallowed up in Australia, or if it became a country of great bosses, cheap colored labor, and mean whites.

It is easy to see how such fears may at times express themselves brutally and in exaggerated or ridiculous forms.

I believe that White Australia is a justifiable policy if the Australian recognizes that he has a privileged position, not because he is inherently superior to all other men, but because the conditions of the country have been exceptionally favorable for development along the lines he has adopted, and if he admits that he owes special duties to less fortunate peoples and especially to the less advanced colored races of the East. If he is not called upon to admit them

to his country he is called upon to treat them with courtesy and justice and to give of his best to help in their uplift. If he believes in Christianity himself, he is surely especially bound to hand on the truth he believes to his more ignorant and less capable younger brethren.—The Right Rev. Gilbert White, "Thirty Years in Tropical Australia," pp. 253-255.

The subject of Chinese immigration into countries within the British Empire may be considered under two general aspects, namely, (1) immigration into temperate regions, where young and vigorous British communities have already settled; and (2) immigration into tropical areas, where the native population is either too small or too unsuited for modern economic develpment to meet the needs of capitalistic enterprise.

During the last century the opening up of Canada, Australia, and New Zealand gave a stimulus to the speculative exportation of men by Chinese merchants—the conditions governing the development of the new countries and the discovery therein of rich gold fields promising a quick return for money invested in the traffic. As a result, the young British communities came to regard China as a source of whence there might pour forth into their midst a flood of immigrants, and therefore they secured themselves against the subversion of the body-politic that would follow a large movement outwards of the Chinese by adopting a policy of restriction which is practically one of prohibition.

Although the right of these British communities to preserve the continuity of their social organization may be admitted, it is open to question whether a policy of moderate restriction would not be sufficient to achieve this end. But it is further argued by the British Dominions that a modified policy would encourage an alien system of debt bondage over which they can have no control. Such a system, it is believed, has led, and would again lead, to unfair economic competition with both wage-earning and merchant classes, the inevitable result being a lowering of the "standard of life," won by them after much strenuous endeavor. But as it becomes more apparent that the economic danger of Chinese immigration could be lessened by the efficient administration of necessary legislation, the emphasis in the argument against it is shifting from economics to eugenics. Chinese immigrants will be unwelcome to any British community so long as they remain a group apart. But assimila-

tion almost inevitably means miscegenation, and against the latter there is a strong and widespread prejudice. Whether this prejudice is or is not well grounded is a subject for careful scientific investigation and not for argument. It is curious that the significance of the "race-question" for the immediate future has been so little appreciated in the past. Certainly from the data at present available no conclusion of any value can be drawn. But until it can be shown that miscegenation even on a small scale does not necessarily give rise to the evils generally ascribed to it, it is improbable that even a moderate immigration of Chinese—or of other Asiatics—into the British Dominions will be allowed.

The immigration of Chinese into the tropical British colonies—with the exception of the Straits Settlements, where the conditions of proximity and numbers favor the continuous coming and going of the Chinese—has resulted mainly from the institution of the indentured labor system. The story of the past makes it apparent that this system is subject to abuse. Moreover, when an effective opposition from either the native population or the governing authorities leads to a compulsory repatriation at the end of the period of service, the laborers under contract are removed for a period of years from a society to a labor system which prevents the satisfaction of normal human wants. It may be questioned whether, under such circumstances, the indentured labor system should be allowed to continue if the end to be attained through social organization is the welfare of man rather than the accumulation of "cities and money and rich plantations."—Persia Crawford Campbell, "Chinese Coolie Emigration," pp. 234, 235.

The Japanese Exclusion Act was, in my judgment, an international disaster of the first magnitude—a disaster to American diplomacy in the Far East, a disaster to American business, a disaster to religion and the effective work of our American Churches in Japan.

Few Americans appreciate what happened, partly because they are not acquainted with Japan's history of recent decades, partly because they fail to understand just what Japan's contention really is, and partly because they are not personally familiar with the Japanese question in this country. Sensational press reports coupled with mischievous politics have created mistaken ideas regarding the real issue.

The purpose of Congress was no doubt to stop further Japanese immigration, on the assumption that a flood of Japanese was still entering the United States. Congress could not have realized that Japan accepted the principle of exclusion in 1908, since which date the Japanese Government has been loyally cooperating with the Government of the United States in carrying out that policy. As a result of the Gentlemen's Agreement, then entered into, more Japanese males have left the United States than have entered by 22,737. The coming of Japanese women to join their husbands or to be married to young men already here, permitted by the Agreement, has resulted in an increase of foreign born Japanese in Continental America during the sixteen years for which we have the figures (1909-1923) of only 8,681.

Japan, moreover, has officially stated more than once that she was prepared to make the provisions of the Agreement even more rigid. She officially stated that the drastic restriction of immigation into America is a domestic matter concerning which she has nothing to say.

It is, therefore, clear that what Congress wanted could have been secured with Japan's cordial consent and cooperation. It is also clear that the issue in the mind of Japan was not immigration but something else.

From the standpoint of my special opportunities of knowledge, I wish to state with utmost clearness and emphasis that what Japan resented was not exclusion but humiliating race discrimination. And the tragedy lies in the fact that Congress could have secured what it felt needful and yet have secured it in a way that would have avoided affronting Japan; would have preserved the historic friendship and promoted the practice of cooperation in dealing with this and with every difficult issue in the problems of the Far East.

Without one compensating advantage Congress has thrown away one of the most important American assets in solving the problems of the Pacific and has, at the same time, created utterly needless feelings of mortification, humiliation and distrust, with fresh and as yet unknowable potential factors of difficulty in maintaining the permanent peace of the Far East.—Letter from the Hon. Cyrus E. Woods, former U. S. Ambassador to Japan, to Dr. Robert E. Speer, and read at the meeting of the Federal Council of Churches

of Christ in America at the annual meeting of the Council in Atlanta, Ga., November, 1924.

The Asiatic would put his case thus: ". . . You can use us when you want us to lay down our lives to defend you. We can enter your territories then. You even draw us in, as you have done in Fiji and Africa, when you want cheap labor. But you try to exclude us from political life and from holding land in your territory, in your cities, and on your farms. We cannot be content to be your tool forever. Self-determination is our motto as it is yours. You penetrate our shores; why should we not penetrate yours? If you exclude us from yours, we will exclude you from ours. You say yours is the higher civilization; has that been demonstrated?"—Basil Mathews, "The Clash of Colour," pp. 52, 53.

The reason why the American missionary has become a particular object of criticism and antipathy in the estimation of the thoughtless public is the simple fact that he is understood to be a messenger of peace and goodwill, a preacher of righteousness and love and the essential equality and brotherhood of all mankind. But this act of his own Congress [Japanese Exclusion Clause in the Immigration Act] and the manner in which the law was enacted seem quite inconsistent and incongruous with the principles which he stands for. We know well enough that the missionaries are not responsible for the laws which their Congress makes, but the man in the street does not discriminate and consequently the missionary suffers. Until this law is repealed or some satisfactory treaty is made between the two countries, the American missionary will find himself in an embarrassing position when he opens his mouth in defense of humanity and justice or in condemnation of international wrong or injustice.

But the American missionaries are by no means the only group who suffer by this act of the American Congress; all Japanese churches, schools, colleges and universities and other Christian organizations and agencies financially supported by American churches or other bodies will more or less suffer. They are in danger of being misunderstood as American institutions supported with the object of promoting American interests in Japan. They are in danger of being branded as un-Japanese and unpatriotic.

There is another group of Japanese upon whom this act of the American Congress inflicts a severe blow. I refer to the small group of men like Viscounts Shibusawa and Kaneko and Baron Sakatani, who are life-long friends of America and have done everything in their power to promote better understanding and friendship between the two countries. All their endeavors along this line in the past seem for the moment to have been rendered useless. Perhaps nobody can realize how deeply disappointed and possibly humiliated they are.—Kajinosuke Ibuka, *Japan Evangelist,* June, 1924, pp. 36, 37.

Once Congress intervened in Far Eastern affairs and seized the initiative. The Asiatic immigration policy belongs to Congress and arose directly out of the people who were being touched on the bare nerve of their industrial and social life. Congress steadily forced the hand of the Presidents and of the Secretaries of State. This policy formed the only really national item in our relations with the Far East for it was the only one which was adopted after full discussion and investigation in Congress. Unquestionably it represented the will of the people. But it is significant that the question was discussed as a purely domestic issue and was settled in utter and brutal disregard for foreign relations and existing treaties. The settlement of this question is an illustration that the American system of government presents no insuperable obstacles to the control of foreign policy by the people where the economic and social interest is sufficient, and is also a warning that other items of foreign policy are liable to initiation or revision by similar measures. That the American people are prone to resolve all questions into partisan and domestic issues and are deficient in a sense of cooperative responsibility in international affairs is evident. This fact becomes somewhat disquieting when one turns to the political situation in the Far East and notes how necessary a cooperative policy has become.—Tyler Dennett, "Americans in Eastern Asia," pp. 676, 677.

If we were to offer a symbol of what Harlem has come to mean in the short span of twenty years it would be another statue of liberty on the landward side of New York. It stands for a folk-movement which in human significance can be compared only with the pushing back of the western

frontier in the first half of the last century, or the waves of immigration which have swept in from overseas in the last half. Numerically far smaller than either of these movements, the volume of migration is such none the less that Harlem has become the greatest Negro community the world has known—without counterpart in the South or in Africa. But beyond this, Harlem represents the Negro's latest thrust toward democracy. . . .

In final analysis, Harlem is neither slum, ghetto, resort or colony, though it is in part all of them. It is—or promises at least to be—a race capital. Europe seething in a dozen centers with emergent nationalities, Palestine full of a renascent Judaism—these are no more alive with the spirit of a racial awakening than Harlem; culturally and spiritually it focuses a people. Negro life is not only founding new centers, but finding a new soul. The tide of Negro migration, northward and city-ward, is not to be fully explained as a blind flood started by the demands of war industry coupled with the shutting off of foreign migration, or by the pressure of poor crops coupled with increased social terrorism in certain sections of the South and Southwest. Neither labor demand, the boll weevil nor the Ku Klux Klan is a basic factor, however contributory any or all of them may have been. The wash and rush of this human tide on the beach line of the northern city centers is to be explained primarily in terms of a new vision of opportunity, of social and economic freedom, of a spirit to seize, even in the face of an extortionate and heavy toll, a chance for the improvement of conditions. With each successive wave of it, the movement of the Negro migrant becomes more and more like that of the European waves at their crests, a mass of movement toward the larger and the more democratic chance—in the Negro's case a deliberate flight not only from countryside to city, but from medieval America to modern.—*The Survey,* March 1, 1925, pp. 629, 630.

The closing of the doors of America to a mere crack has increased rather than diminished the importance of immigration as an international problem. The urge to emigrate among European peoples is probably stronger to-day than at any time in the past one hundred years. The virtual elimination of the principal outlet, as far as the majority of nations is concerned, has recast the problem in entirely new terms.

Europe is being forced to give deliberate consideration to migration problems such as has never been called for previously. Other nations on other continents must also recognize the grave potentialities of the situation. The United States will be looked to for suggestion and guidance growing out of its unique experience.—Henry Pratt Fairchild, "Immigration," p. x.

If transportation conditions and means of communication had remained as they were at the time of the Revolution, the present immigration situation could never have arisen. There would have been natural barriers which would have prevented too large increments of European population from entering the new countries while they were working out their problems and gradually finding themselves. The problems of immigration which presented themselves would have been of sufficiently moderate dimensions so that they could have been dealt with as they arose. As it is, the recent rapid development of communication has made the ease of immigration so great that the world has been nearly overwhelmed by the resulting problems. The movement of millions of people from one region to another is a phenomenon of prodigious sociological import. Modern mechanical progress made this movement possible, before the nations or the individuals concerned had advanced far enough in social science to know how to make the most of it. The problem is really a conservation problem, the conservation of human and social values. The welfare of mankind is largely conditioned by the number, density, and distribution of human populations upon the earth's surface. Until very recent times developments in these matters have taken place quite independently of any scientific analysis or rational control. When real research and reasoned programs began to be applied they were motivated primarily by nationalistic interests whereas the largest results can come only from an internationally inclusive analysis and interpretation. Doubtless as a result of the absence of a guiding social science vast human resources have already been squandered, just as natural resources are always squandered when men attempt to exploit them for individual gain with no scientific direction and a decidedly short range vision. But there is still much to be saved. The advantages which accrued to mankind from the combination of the discovery of the New World and the Industrial and

Commercial Revolutions have not yet been entirely dissipated. There is a field for a true conservation policy. But it must be a genuine international policy worked out sympathetically and tolerantly among the peoples of the world, and based on scientifically determined data. And like every conservation policy it must involve restrictions on the freedom of action of individuals.—Henry Pratt Fairchild, "Immigration." pp. 497, 498.

## CHAPTER III

## MISSIONS, WORLD HEALTH, AND SOCIAL REFORM

### Questions

*A. The Place of Educational and Medical Missions in the Fight for Health and Against Disease.*

1. Is there a Christian obligation to maintain one's own health? That of one's family? That of one's community? Where does the obligation cease? What ways of serving the health of the community and of wider groups are open to the individual? What ways are open to Churches as such?
2. Just what interest has your community in the fact that the influenza epidemic of 1918-1919 is supposed to have started in Western Asia? What kind of health conditions abroad and in what parts of the world most concern Americans? Why are Americans interested in health conditions in other parts of the world?
3. Would we be justified in sending and supporting educational and medical workers abroad for reasons of enlightened national self-interest with respect to public health? If so, where should we send them?
4. Would the motive of national or personal self-interest be strong enough to keep these educators and physicians at their work? Would professional motives suffice? Does the aim of medical missions differ from that of such agencies as the International Health and Research Bureau of the League of Nations? If so, how? Considering the achievements and the resources of the Rockefeller Foundation and the China Medical Board, are the health activities of missions

rendered largely superfluous? What should be the relation of medical missions to such agencies?

5. If the missionary motive rather than that of self-interest is to prevail in our policy for sending out missionaries, where would we wish them to put the main emphasis in their work so far as the problem of health is concerned? Why?
6. With respect to the needs of the backward portions of the world, so far as health promotion is concerned, what is the best way of bettering conditions? What can educational and medical missions contribute?

*B. The Bearing on Missions of the World Fight Against Alcohol and Narcotics, Unwholesome Literature and Pictures, and the Traffic in Women and Children.*

1. Is the use of opium increasing in the United States? In the Orient? What are the sources of the opium supply? Who conducts this trade? What bearing do such things as the trade in narcotics and alcohol, the traffic in women and children, the broadcasting of unwholesome literature and pictures, have on the constructive work of missions? Where are missions most affected by these evils?
2. Do these evils have their rise primarily in so-called Christian lands or in mission lands? Are they to be dealt with at their sources or where they are actually in action and having their unhappy results?
3. Can international evils be dealt with apart from international effort and cooperation? Should international effort be a cooperative endeavor between Christian organizations or between governments, or both? If both, what is the function of the Christian organizations? What interest have they in the success of international effort between peoples, as in the League of Nations? Where does individual responsibility come in?

4. What can experiments at reform within a limited area contribute to the solution of the larger problems? What obligations rest upon the people of the countries of production, such, for instance, as China, India, and Turkey, in the case of opium? What obligations rest upon the countries primarily involved in reaping commercial advantages from any sordid international traffic?
5. What contribution, if any, can foreign missionaries make to social reform in the countries from which they go? Of what importance is it to them in their work that in the home-base lands these reform movements should be brought to success? What movements for social reform within the United States are of particular significance to home mission workers? What contribution to the success of these movements can be made through united effort by the Churches? Should this effort be in the direction of promoting educational processes as a basis for independent thought and action on the part of church members, or should the Churches together seek to participate directly in reform movements? If the latter, how? What is the significance of the social purity, temperance, and kindred reform movements led by Christian nationals in Japan, India, and other lands?

*C. The Contribution of Missions Toward Developing an Enlightened Public Opinion Throughout the World.*

1. What part has the development of public opinion played in effecting changes of social habit with respect to drunkenness, rigidity of caste, child marriage, polygamy, prostitution, slavery? In helping to eradicate tuberculosis, smallpox, malaria? What is the relation of Christian life and thought to such movements?
2. What part should missionaries take in the develop-

ment of public opinion in the countries in which they give their life service? Should the missionaries seek only to develop Christian life and character, leaving opinion-making processes to their converts? Should the missionaries bring to bear upon public officials facts and social experience from other lands, or leave such activities to government and other secular agencies, national and international?

3. Should the missionaries seek to keep their own homelands informed on matters of health and social reform where they are serving? What special facilities or equipment have either the missionaries or their supporters for stimulating public opinion in America or in mission lands on great social questions?
4. What part should missionaries take in these great international movements toward reform and the promotion of social health? Would you like to see the missionaries give themselves largely to these movements? Should missions promote social reform as well as build character and develop spiritual life? Can missions do either without doing both? If not, where should the emphasis be put?

### Quotations

The countries we usually speak of as non-Christian are the countries which form the great reservoirs of epidemic disease—as in plague, cholera, yellow fever, malaria, typhus fever, smallpox and the parasitic intestinal diseases. So our efforts toward control of these diseases are not limited in their benefits to the countries where the efforts are put forth, but all the world is directly benefited by the elimination of chances of infection in each of these diseases.

Take for instance the plague. There have been for ages four centers where the fire of plague has smouldered, occasionally breaking forth in great conflagrations. One center is on the eastern slope of the Himalayas from which the great Hongkong epidemic in 1894 came. The western slope of these same mountains has another center, probably con-

nected with the first. This was the source of the Bombay epidemic in 1896 and the disease is still left in Bombay. The third source of plague exists from about the center of Arabia to Mesopotamia. From this area the Black Sea and Persia were infected. The fourth great epidemic area is in the interior of Africa, near the source of the White Nile in Uganda. Each center is the very heart of a non-Christian country. The havoc wrought by plague is hardly to be comprehended in complacent America. Its inroads in India alone since 1892 have been terrible. In 1907 over one million persons died of plague in that country. In the winter of 1910-11 one of the most virulent epidemics of modern times occurred in Manchuria, the mortality being over 90 per cent of those sick with the disease.

Carefully planned preventive measures organized and backed adequately have demonstrated the possibility of exterminating plague in these very countries where it is most common. The efforts of the United States against plague in Manila have been so successful that plague has disappeared in that city. There is no good reason why we might not apply similar methods of proved success in these smouldering centers and save untold and uncounted deaths in the future from a preventable disease.

Smallpox is a disease against which sanitation—that is improved living conditions—has no power at all, but against which, fortunately, we have an almost perfect preventive measure. The present century in America has no concept of the ravages of this disease which occurred here a hundred or more years ago. Reliable data available indicates that during twenty-five years of the eighteenth century, fifteen million persons died of the disease. Campaigns for education of the public, where smallpox is still a menace, in the effectiveness of vaccination can be conducted at a fraction of the cost of the ravages of the disease in one year. . . .

Beyond and above these, a very great opportunity opens in expansion of our work to prevent infant mortality, infant blindness and the early acquiring of chronic disease. There are untouched fields of opportunity in tuberculosis, which we have always with us, in leprosy—again particularly common in non-Christian lands—in typhoid fever and typhus fever, in dysentery and the acute infections of childhood: in all these the application of modern methods is sorely needed to relieve in a measure the overwhelming load on

the hospital equipment and the medical staffs. After all, if we live up to the tremendous opportunities in preventive measures ahead of us, we may find that experience gained abroad may be most useful here at home in combating some of these universal diseases, and this bread that we cast upon the waters will not fail to return to us in due season. Even from merely selfish motives we ought to go into this new work with a powerful emphasis. We have, to be sure, motives higher than selfish interest. We rely on the background of the past with great faith in the future if we should be found faithful to our new obligation and opportunity—that all the world may indeed have Life more abundantly. —Reginald M. Atwater, *Missionary Review of the World,* October, 1919, pp. 751, 752.

The action of the League of Nations at their first Assembly in voting a large sum of money with which to attack the problem of typhus in central Europe was not dictated by mere benevolence. It was sound economics, which recognized that it was unsafe to the rest of the world to allow so dangerous a plague-spot to be left unmolested. And the same is true of China. Everyone has been so preoccupied with the horrors of the Great War during these last years that but few have had time to contemplate the magnitude of the disaster which was wrought throughout the world by the great influenza pandemic of 1918-19, which actually "destroyed more lives in the whole world than did the European war in five years." And but few have appreciated the significance of the fact that that appalling disaster, which produced widespread havoc in North America, where it assumed a peculiarly virulent and fatal form, had traversed China before spreading across the Pacific. In this connection every student of bacteriology will remember the important scientific law which teaches us that the passage of any infective organism through a host of low resistance increases the virulence of the germ. In these days of shortened communications it is hardly a matter of unconcern, in face of the possibility of such world-wide epidemics, whether the health and resistance of China is normal or subnormal.

But apart from all such questions any thought of refusing to make China healthier and happier strikes at the root of every conception of Christian brotherhood. We must help her in her fight for health if we are pretending to be Chris-

tian at all; and to do this successfully it is not enough to content ourselves with opening up hospitals for the reception of those already diseased; we must go deeper and try to assist her in the eradication of those very conditions which help to spread disease.

For many years past the need of preventive medicine in China has been a matter upon which many medical missionaries have felt urgently, and wherever large epidemics have broken out—cholera, plague, etc.—these men and women have usually been foremost in their efforts to organize preventive measures.—Harold Balme, "China and Modern Medicine," pp. 172-174.

More and more, preventive medicine takes its place as the ally, or the advance guard of curative medicine; and the sphere of the former, if its work is to be effective, must be constantly enlarged. For the very success of the nineteenth century in improving and cheapening means of communication made the great problem of health control an essentially international one, since it caused the carrying of disease from continent to continent with a rapidity unknown before. Of the dangers springing from this source a striking example was the influenza epidemic of 1918-19, which, according to a recent authoritative statement, was the direct occasion of more deaths than took place on all the battle fronts in over four years of war. Thus, if the League [of Nations] rises to the height of its opportunity in this section of its work, medical missions will find themselves powerfully reinforced in their work of combating disease. For the proportion of the population of any country directly benefited by the work of mission hospitals must as a rule be small. As centres of light and knowledge, they have a value far beyond their actual magnitude; yet their work must in the main be curative, and only incidentally preventive. Thus the work of the medical missionary will be made at once easier and more fruitful if the government of the territory in which he works takes measures, indicated by the International Health and Research Bureau of the League, for the prevention of disease and the promotion of habits and surroundings which tend to health.—G. F. Barbour, *International Review of Missions,* July, 1920, p. 364.

Medical missions have not lost in the least degree their original aim and purpose. They represent the compas-

sionate Christ yearning over the suffering masses of His ignorant children, to whom He stretches out His hands in loving invitation. At the same time they are introducing among the people of the East a new profession, are making the modern medical school and hospital indigenous to the Orient, and are constructing barriers through which the epidemics and scourges that seem to breed in those countries may not break. This movement, steadily increasing in area and force, must eventuate even in the elimination of the breeding grounds themselves.—James L. Barton, "Human Progress Through Missions," p. 67.

The crux of the opium trade lies in the Far East. For over a century opium has been used as a money-getter to swell the revenues of certain European countries with possessions in the Orient. Individuals have grown rich on the proceeds. Colonies have prospered. Labor, the cheap and plentiful labor of China, has been lured by opium to certain colonies where native labor is not obtainable; and however individuals were damaged by this policy of wanton disregard for their welfare, there were always more, by the million, to draw upon. Human life has been utterly disregarded. Considerations of public health, of building up a stable, sober community, have never entered in. Nothing is so cheap as human life in the Orient, nothing so easily replaceable. And opium has been called upon to waste this human life, by destroying its value and efficiency, in order that Europeans might prosper.

This, then, is the real problem before us, the psychology of those nations that encourage the use of opium in their Oriental colonies, and are unmoved by the wastage of human life that this policy involves. They seek safety for themselves, in their own countries, through prohibitive legislation, although this safety is illusory. Little by little the consumption of prohibited drugs increases, and it will in time threaten the welfare of all countries. Yet these nations hesitate to cut down production, since this production—a large part of it—is for the Orient, where the traffic receives official sanction and support. How can we expect them to curb production for one half the world, when there is no desire to curb it for the other? We have seen enough of the harm done by drugs in America to make us realize the waste and destruction that are now going on in the Far East. And that waste must be stopped. The world

cannot tolerate two standards as to the use of opium; one, that it is harmful for ourselves, and must be prevented from creeping in upon us; the other, that it is harmless for other, more helpless peoples, and can be fed to them by the ton.

We can never fight the drug evil successfully while this double standard prevails. If opium is produced for the Orient, the overflow of that output must necessarily filter back into Europe and America. But the thing to be reckoned with is the psychology of those nations that find opium harmless for certain peoples. We cannot cooperate with them or work in harmony with them while their point of view prevails. We must all think alike on this question. The fight against drugs calls for international cooperation, and that cooperation cannot be whole-hearted and sincere if certain nations are with us on one side of the globe and against us on another. . . .

After all, the first step toward ending the drug traffic is to expose it, in all its sinister details and ramifications. Full exposure is needed as to the individuals and the nations that uphold and profit by it. Strong light must be let into dark places. The drug traffic has flourished in secret all these years because practically no one knew anything about it. This period of secrecy is now over.—Ellen N. LaMotte, "The Ethics of Opium," pp. 12, 13, 14, 182, 183.

It is only blind prejudice or unscientific partiality which could make one deny the various contributions, however limited they may be in scope, which Christianity has made towards the social progress of China in the last fifty years. The fight which Christians waged against the evil of opium is a notable one. The fact that the opium was introduced into China at the point of the bayonet by a Christian nation often overshadows the heroic fight Christians put up through all these years. The introduction of free medical service according to modern scientific practices has another notable record. One can mention other items which have directly or indirectly contributed to social progress or which have led others to work for that end. But these good works of Christians have been given very little proper recognition, simply because they were under Christian auspices; to the average mind it was taken as a necessary part of the scheme of propaganda. The real significance of social service as an expression of Christian faith and the real motive power

which is behind all these Christian social services have not been properly understood. This movement [China's Renaissance] with its increasing emphasis upon social progress and humanitarianism has opened the eyes of the people to see the real value and proper motive of social service. The *raison d'être* of various forms of Christian activities is gradually being understood and the simple notion of regarding all Christian social service as a mere scheme of propaganda with ulterior motives is gradually passing away.—Timothy Tingfang Lew, "China's Renaissance," in "China Today Through Chinese Eyes," pp. 43-45.

In every land the missionary has stood for enfranchisement. The mass movements in India have lifted the Christian to such a level of independence that the non-Christians from the same divisions of the out-castes are following their example and asserting themselves politically in an entirely new way. The missionary has almost always been the champion of the oppressed. He has sought to put an end to slavery, foot-binding in China, the caste system in India and the killing of unwanted girl babies, or, as in Africa, the murder of twins. The whole conception of womanhood takes a different level where Christianity can make itself heard.—Frank Lenwood, in C. O. P. E. C., Commission Reports, Vol. XI, pp. 211, 212.

The Orient and the Occident are being drawn together by all the mechanical appliances of Western civilization. Telegraphs and wireless, fast steamers, railways, and motor roads are annihilating distance and time. Outwardly the chief cities of the Orient have adopted or are adopting most of the material equipment of European cities. In many directions intellectual intercourse between the Occident and the Orient is increasing every day. In almost every oriental country there has grown up a western-educated class that can speak and read and write, sometimes quite admirably, one or other of our Western languages, more especially English. There are judges and lawyers, doctors and engineers, men of letters and men of science, capable of competing in their own field with the men of the Occident who have been their teachers. The textbooks in schools and colleges are for the most part borrowed from the Occident, and it is to occidental research that the Orient owes even its much larger knowledge today of its own past history.

Many Orientals have been brought up almost exclusively on occidental literature of which at first at any rate they preferred the best. Today unfortunately the popular bookstalls of the Orient are littered with its worst, often in vernacular translations, just as cinemas generally parade the worst possible pictures of occidental life. The influence of the press, itself an entirely modern production imported from the Occident, has become ubiquitous. In India many of the leading newspapers, owned and edited by Indians, are written and published in English, though the reverse of English in spirit and tone, and give the cue to innumerable vernacular newspapers far more crude and violent. Under the stimulus of the Occident, the Orient is learning to develop its immense resources, and the markets of the Orient, more and more closely linked up in trade and industry and finance with those of the Occident, respond automatically to every wave of prosperity and depression that beats upon them from London or Paris or New York.

Western education has been for the Orient the tree of knowledge of good and evil. Whether the good shall prevail over the evil constitutes the supreme test to which the civilization of the Occident as a whole—the civilization that is as much that of America as of Europe—is being subjected today throughout the Orient. It is not merely or mainly the political ascendancy of any one European power over these or those peoples of the Orient that is at stake. It is not merely or mainly whether President Wilson's formula of "self-determination" is, or was intended to be, applicable to the nations of the Orient whose independence might very well mean merely a reversion to oriental forms of society and government entirely incompatible with any fruitful relations with the Occident. The fundamental issue is whether the Orient can be brought to adapt itself to that democratic type of human society which the most progressive nations of the Occident have gradually evolved as affording the largest opportunities for individual and collective freedom combined with the restraining sense of individual and collective responsibility.

If one seeks to define what the Orient chiefly lacks, and has always lacked, it is the practice of freedom with the sense of responsibility, or, in one word, character. Almost the only forms of government it has ever known have been theocracy and autocracy with alternating periods of license

and anarchy.—Sir Valentine Chirol, "The Occident and the Orient," pp. 205-207.

Historically, the Christian missionary movement, notwithstanding its failures, mistakes and shortcomings, has been one of the chief forces in bringing about understanding between different races. It has helped to reveal to Asiatic and African peoples the higher side of western civilization. While it has not wholly escaped the contagion of the imperialistic and crusading temper, it has in contrast with the egoistic impulses and aims of western nations exhibited an unselfish desire to help and serve. Mission hospitals have furnished a signal example of Christian charity. Christian missions have made notable contributions to the education of the peoples of Asia; in the African continent, excepting the countries bordering on the Mediterranean, practically all the education that the native populations have had they have received in missionary schools. In hundreds of Christian schools and colleges in both continents western teachers have come into intimate relations with their pupils of other races and formed bonds of friendship which have lasted through life. Missionaries have made large contributions to western knowledge of the languages, thought and customs of other peoples. Through missionary work hundreds of thousands of individuals belonging to other races have come to know personally white men whom they can trust.—J. H. Oldham, "Christianity and the Race Problem," p. 247.

The responsibilities of trusteeship are not fully discharged in securing to the native population immunity from injustice and exploitation. The material and moral advancement of the people must be furthered by positive measures. A constructive policy of education is required. Its aims must be far wider than the provision of clerks for government offices and mechanics for the railways and public works. It must include measures for elevating the life of the community through the improvement of agriculture, the development of native industries, the promotion of health, the training of the people in the management of their own affairs and the inculcation of true ideals of citizenship and of service of the community. Above all it must aim at providing the people with capable, well-trained and trustworthy leaders of their own race.

It is in this task of education that the European govern-

ments in Africa have most come short. The field of education has been left too exclusively to Christian missions, whose limited resources are insufficient to cope with the magnitude of the undertaking. Their contribution has been, and will continue to be, of the highest value. But the time has come when the work of education must be conceived in a larger way and taken in hand with fresh vigor.—J. H. Oldham, "Christianity and the Race Problem," pp. 104, 105.

One of the greatest evils of the present time is the so-called "white slave traffic"; that is, the enticement of women and girls from their own country to another for immoral purposes. The nations of the world, in their present state of isolation and lack of coordinated police functions, have found this evil almost impossible to suppress, and they have been compelled to attack the problem through international conferences and by international cooperation.—Oscar Newfang, "The Road to World Peace," p. 79.

In regions where forced labor is in practice, the missionary is at his wits' end to know where lies the path of duty and privilege. He is the guest of the country. If his presence is obnoxious to the authorities he may be ordered to leave. May he, while enjoying this privilege, make public attacks upon the acts of the government or upon the negligence of the government in executing its own law? This question has a far wider application than the slave trade in Africa. It applies to the persecuting of the minority populations in Turkey and Persia, to the treatment of the Koreans by the Japanese, industrial problems in China, the judicial examination of prisoners by torture, cruelties practiced upon prisoners, and religious persecution in general. Shall the missionary act as a critic of the government and of local officials? There can be little question that if missionaries assume an attitude of public criticism they will make themselves *persona non grata* to the officials and weaken if not completely destroy their influence over them. They may even greatly aggravate, as has happened in somewhat similar cases in the past, the very cause they desire to aid.

Again attention must be called to the fact that the missionary does not go out as a public reformer. He is a preacher of righteousness, but he has no authority or power to enforce it. He may remonstrate with local officials and

magistrates, but he cannot compel them to accept his advice. If he interferes in administrative matters, he may make a bad situation worse and cause his own removal from the country.

Quite aside from the possible effect of such action upon himself, the missionary must not for the sake of the cause lose sight of his commission. He preaches the gospel of reform, but does not himself institute the reform. The seed he sows must bear fruit in due time from the soil of the country. It cannot be forced. The process will necessarily be slow. Cruelties and injustices will be practiced yet for generations. The missionary represents the voice crying in the wilderness of hatred, greed, cruelty, injustice and unrighteousness. He has no power to execute the gospel. The power of God unto salvation alone can achieve the results.—James L. Barton, *International Review of Missions*, July, 1924, pp. 354, 355.

The changes wrought in India through missionary impulse in the sphere of social and religious life since Carey's day have been nothing short of marvelous. Evil customs which then shocked the Western world have been banned, and the public opinion and practice in regard to such matters as polygamy, child marriage, widow re-marriage, temple prostitution, rigidity of caste, etc., have shown amazing advance. A great and powerful social propaganda is led by able Indians, one of the most brilliant of whom, Sir Narayan Chandavarkar of Bombay, said, "The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought." . . . Such a result is magnificent justification of those early missionaries who risked danger and obloquy in their fight against cruel and selfish customs; who preferred to close their schools rather than deny the right of the low-caste pupil to sit beside the Brahmin; and who, seeing the visage of Christ stamped on the face of the "untouchables" stooped down to raise them to a high estate.—Rev. J. H. Graham, "Industrial and Social Methods," in "The Vision of the Kingdom," Report of the Missionary Congress of the Scottish Churches, Glasgow, 1922, pp. 73, 74.

All who know Africa best agree that the only hope for the people lies in finding a new spiritual foundation for

their individual and tribal life. The old moralities were poor enough in all conscience, often terrible beyond words, but there was something good in them, some spiritual loyalty or influence which helped to keep men from going to the very worst. Today that spiritual base for such morality as existed is gone; and a dangerous transition stage, in which negations rule, has come. Not, in the main, let it be said again, through Christian missions, but through the inrushing flood of Western civilization with all its accompaniments, good and bad. "What is effecting the most profound change in the native," writes Maurice Evans in his able book, 'Black and White in South Africa,' "is his contact with the white man at all points, and this change is proceeding with ever accelerated speed. The fundamental differences between these changes, and those wrought by the missionaries, are that, in the former there is little building up of any salutary influence to take the place of the old wholesome restraints, whilst in the latter religion and morality are inculcated, and replace the checks weakened or destroyed."

No more convincing evidence of the soundness of the above statement could be adduced, than the fact that the judgment which it passes on Christian missions has been completely endorsed by the South African Government. Of all the African governments this is the government with the longest experience of the African. In the past its record in respect to him has often been sadly and darkly stained, but today it is awake as never before to its own duties, and to the African's rights. It notes with anxiety the disruptive process in native life, it seeks the remedy and it finds it—in the work of Christian Missions! Education the African of today will have. Religion he must have. Christian missions supply both, and in them lies Africa's best hope.—J. N. Ogilvie, "Our Empire's Debt to Missions," pp. 198, 199.

The old idea that missionaries should concern themselves only with the spiritual condition of their converts is passing or has passed. Educational, industrial and medical work, and other branches of indirect missionary effort, have proved of such value that none now would attempt to deny them a place within the mission sphere. But there are still some who shrink from widening the scope of a missionary's work still further, and who would bid us beware of taking part in any social reform, political or national movements.

While, however, we may be aware of the necessity of caution in our approach to these subjects, we who are working in India cannot escape from our responsibilities. We are forced to consider what our attitude should be with regard to these movements, and such consideration forces us to the conclusion that a just measure of responsibility has been evaded in the past.—Dora Tickell, *The East and the West,* January, 1920, p. 79.

In America during the last six decades ethics and morality have been unable to keep pace with the rapid developments in commerce, business and industry. Untold evils, heretofore unthought of, arose as a result of maladjustment to these new conditions of social life. During the next six decades in China there is every reason to expect a development more or less similar. Not only will it be one of material civilization, but with it the influx of new ideas will become correspondingly great. A condition of maladjustment to these new and changing situations will probably be many times worse, because, with the shelling off of old traditional restraints, the very social order itself will be in danger of cracking under the tremendous strain. The indigenous restraints and moral controls have served China well for centuries under conditions of isolation. But in the new age of progress a new set of adequate and vital controls must be discovered and set up or demoralization of society and race degeneration will inevitably result. Indeed many evidences indicate that this process has already begun. Christianity, being fundamentally social and concerned with all phases of individual and social life, and being essentially progressive and furnishing the dynamic of true progress, can contribute to Chinese society the very ideals and standards necessary as controls under these new conditions of social living.—Daniel H. Kulp, *Chinese Recorder,* February, 1919, pp. 93, 94.

Progress was registered last year in preparing the ground for the setting up of a Christian social order in China wherein human life and dignity will be given their Christian values. That this effort should be made was another mandate given by the Christians in China as speaking through the National Christian Conference. The year has been spent mainly in trying to find the approach that will fit the situation in China. The number of places with defi-

nite organization for study of industrial conditions has increased. Even disturbed Szechwan finds time for it. Considerable material to direct study of the present order is under way. A cabinet of six, with the resident secretary of the National Christian Council as corresponding secretary, is giving time to rendering such assistance as is called for. This cabinet is getting into touch with the International Labor Office. This is a link of far-reaching import. The Christian forces through the National Christian Council are quietly assuming leadership in this movement. An attempt to understand the makeshifts of the present order took place in Shantung Christian University which might well be copied elsewhere. There a group of students went out and studied direct the conditions under which laborers are forced to make an insufficient living. The result was enlightening. Probably the outstanding effort of the year was the appointment by the Shanghai Municipal Council of a Child Labor Commission. Local Christians took a leading part in securing this Commission. The arrival in China, on the invitation of the National Christian Council, of Dame Adelaide Anderson, for twenty-four years chief woman inspector of factories in Great Britain and intimately acquainted with all industrial problems, has given impetus to the feeling that immediate attention must be paid to the claims of industrial workers. All this means that the Church is trying to prepare a message to China as to what kind of a social order is needed and, more especially, as to what the Christians are prepared to do to bring it about. The drive for human life and dignity is gaining momentum and meaning.—Editorial, *Chinese Recorder,* January, 1924, pp. 5, 6.

The true measurement of the depth of Christianity's contribution to China is the depth to which Christianity is responsible for those great modern tendencies of the West to which China is especially sensitive at the present time. We must look as far as the extent of the Christian permeation of modern life. As a matter of fact we find the young men of China today eagerly alert to appropriate and use for their country all the noblest fruits of Occidental culture, such as the democratic ideals, the humanitarian impulses, the purposes of social reform and reconstruction, the concrete schemes for alleviation and uplift. If these values are the product of Christianity either in whole or in part, then

Christianity's contribution to China, whether called by name or not, is tremendous. The young thinkers of China may not, as yet, have grasped the connection between Christianity and the choicest flowerings of Western civilization. They may even couple it with darker, more sinister phases, as when one is quoted by Professor Dewey to the effect that "Christ is now riding on a cannon-ball to China." But we of the West know how insuperable is the difficulty to separate the spirit of Christ from the development of such institutions as the hospital, the social settlement, the humane prison, the meliorative asylum for mental defectives; and such movements as those to prevent child labor, to maintain the right of the living wage, to enlarge the sphere of woman, to conserve human life in the conditions of our modern industrialism, to secure to all a common school education, and many more such trends that grow out of a real love for fellow-men. And we know likewise how antipodal to everything for which Christ stood are war, exploitation, selfish aggression, the inhumanity of a depersonalized economic system, and other features of an ugly list of which, in its heart of hearts, the West is profoundly ashamed. If it is our holier goods that commend themselves to present-day China, and they do, then a contribution of incalculable importance is being made by Christianity and one which is as deep and lasting as the appeal of complete liberation to the human spirit. Young China especially admires and cherishes the Christian values in our Western civilization. In this fact there is much hope.

Christianity can fail in China only if it fails in its struggle with the grim problems arising from the more evil aspects of modern civilization.—Clarence H. Hamilton, *Missionary Review of the World,* February, 1924, p. 106.

Missionary societies have always done much for social redemption, but they are feeling the call to set themselves to it with clearer eyes and worthier preparation. Many missionaries have discovered that, to open the path to those relations which will allow them to speak of their Gospel, there is no better way than natural cooperation with people of the country for temperance, housing, decent wages or famine relief. It must not be assumed that volunteers who want to go out as social workers, without any further professional status, will find a number of welfare posts waiting for them in the missionary societies. Some there are, certainly, and

they will be more numerous before long, but what is already almost universal is the chance of using our normal activities to originate social reform. The teacher, for instance, can help and guide the neighbors and the parents of the scholars. That is one of the great lessons of the plans, as glorious as they are simple, to uplift the negroes in the Southern States of North America. The school is used as a "community school"—in other words, the center for all manner of welfare work and social stimulus.—Frank Lenwood, "Forces of the Spirit," p. 46.

## CHAPTER IV

## MISSIONS AND THE ECONOMIC SYSTEM OF THE WESTERN WORLD

### Questions

*A. Missions and Western Industrialism.*

1. Enumerate some of the changes that the introduction of machinery has made in family and community life in the United States. How has it affected those who work on farms? Those who work in factories?
2. What results of the industrial revolution are socially helpful and constructive? What results make for a less rather than for a more abundant life on the part of those most influenced by it? What methods of social control have been developed in the West in order to avoid the worst results of the industrialization of life?
3. Where in Asia and Africa is the industrial system of the West expanding most rapidly? Why is this expansion coming about? What evils are developing in its train? What reasons are there for the failure to develop adequate social controls for the protection of the peoples against these evils?
4. How does this industrial development affect missionary efforts in the areas concerned? What bearing does it have on the quality and type of church life likely to emerge in the wake of missionary endeavor? Would you expect the experience of home missionaries in industrial areas in the United States to be repeated elsewhere? In what particulars?
5. What responsibility do the missionaries or the rising

Churches on the field have for guiding backward or defenseless groups toward protective measures against industrial evils? Is social amelioration of this sort a missionary and Church function, or should it be brought about through distinctly social movements?

6. When the social ideals of missionaries come into conflict with the industrial and commercial practices of occidental economic leaders who are active in the East, what should be done about it? Will the supporters of missions at home countenance conflict between two groups of American nationals abroad?
7. Some say that proposing to export Christianity missionary benevolence suggests the existence of a surplus at home and also induces an unwarranted complacency towards industrial conditions in this country. What would you say?
8. Do the Churches and their members in the United States have any obligation with reference to conditions in industry in this country? Should individual churches seek to better conditions in their own communities? Should there be cooperative action on the part of all churches in given communities? Should there be nation-wide cooperation looking even to reconstruction of the industrial system? Is this a function of the Churches? If it is not, whose business is it? If it is, can the Churches achieve such a mission and yet provide spiritual guidance and leadership for the people?

*B. Missions and World Commerce.*

1. Do you know of any markets the United States, or France, or Germany, or England are eager to secure? What are they? Why is every industrial nation seeking markets abroad? What do these industrial nations seek in return for their products? Is such international trade wholesome or unwholesome for the

peoples mutually concerned? What makes for the wholesomeness or unwholesomeness in each case?

2. What do you know of the selling methods of trade agents from the West? Do these methods seem to you to make for international good will? In what ways? Do the ethical standards current in international commerce speak well for the way in which Christianity is taken in the West? For the promise of Christianity in the non-Christian nations?
3. It is often said that trade follows the missionary. Is this true? Would trade wait for the missionary? Does the missionary lead on behalf of trade? Should he ever do so?
4. Just what is the missionary's concern with respect to the articles of international commerce? With respect to the methods of international commerce? With respect to the personnel from the West who are engaged in international commerce?
5. What, if anything, can the missionary appropriately do to protect the people among whom he works from the cupidity of certain of the occidental tradesmen? To protect them from exploitation by their own nationals?

*C. Missions and Economic Imperialism.*

1. How do concessions granted by weak governments to industrialists of strong nations lead to "economic imperialism"? Is the occupation of the continent of Africa by European nations economic imperialism? Is the United States' policy toward the Philippines dictated by economic imperialism? The policy of the United States toward Haiti? Toward Cuba? Toward Nicaragua? Toward Mexico? What do you mean by "economic imperialism"? In what parts of the world is economic exploitation at its worst?
2. Should tribes or peoples lacking initiative or a knowl-

edge of modern technical processes be left in control of natural resources which are needed by more advanced groups?

3. What right have people simply as first-comers to undisturbed use of their ancestral territory and resources? Under what conditions may access on behalf of other more advanced groups be insisted upon? How were the territory of the United States and its outlying possessions acquired?
4. Under what conditions, if any, may people be forced to labor? For what purposes? Is it better for people to be forced to labor than to live in indolence?
5. What should be the attitude of missionaries and of the supporters of missions toward the economic control of areas and peoples by alien powers and agencies? "We cannot isolate the question of what we want to get in Africa and Asia entirely from the question of what we want the African and Asiatic to get." What does the American nation as such wish to get from Japan, from China, from Africa, from Mexico? What do Americans wish the people of these various nations to get? What do the missionaries wish them to get?
6. Would you like to see American capital go abroad for investment? Why? For investment in what? Where? What measures of protection would you like to see entered upon by the United States Government by way of protecting investments in concessions or industries in other lands?
7. What should be the attitude of home-base supporters of missions toward the efforts of producers in so-called mission lands to find markets in the United States?
   a. Should American friends of missions seek first to protect the standards of living of American laborers by favoring protective tariffs?
   b. Should American friends of missions seek to en-

large the markets in America for raw or manufactured products from mission lands?

c. Should American friends of missions seek to profit from the sale in the United States of the products of cheap labor abroad?

d. Should American friends of missions interest themselves in the conditions of labor in factories abroad which produce goods for American consumption?

8. If you were a missionary what special interest would you have in the investments of your countrymen in the field of your choice? Why?

### Quotations

Plunging courageously into the mad vortex of modern industrial life and building up a great world trade, Japan, in the short space of fifty years, has doubled her population and increased her wealth twenty-fold. In 1862 she built her first cotton factory. Today she has 44,000 factories of all kinds, and 4,000,000 cotton spindles. This sudden change from a state mainly agricultural to one which is rapidly approaching the industrialism of a manufacturing country like Great Britain, has caused an upheaval of society and has brought upon Japan with tenfold intensity all the problems of modern industrial life. The widening gap between the very rich and the very poor, the bad housing and living conditions of the laborers, the lack of adequate means of making the needs of the workers felt by the Government, . . . these things combined have brought about a dangerous condition of unrest even among that most conservative of all classes, the peasant farmers.

For the last twenty years, far-sighted Christians and some of the ablest non-Christians of Japan have increasingly recognized these conditions and are doing their utmost to lead the great labor movements of Japan into wise and constitutional channels. They are endeavoring to bridge the gulf between capital and labor and to bring about a harmonious cooperation which will enable the workers to rise to a higher level of living. Their aim is to make the capitalists realize that higher efficiency and contentment of the workers are the greatest asset of industry, and to awaken

a public opinion which will support the worker in his struggle for better living conditions, for adequate protection through factory, housing, and sanitary legislation, and for the right to vote.—Loretta L. Shaw, *Church Missionary Review,* December, 1924, pp. 315, 316.

British and American merchants, and to a less extent those of other nationalities, have been in China for many years. Of late there has been a rather rapid spread of industrialism organized on the pattern of the West, but unfortunately on the pattern of the unreformed industrialism of half a century ago. Great cotton factories and silk mills covering acres of ground are springing up in Shanghai, and displacing the old system of household or small shop-weaving. These mills are run twenty-four hours a day, for the most part on twelve-hour shifts, and employ men, women, and children. Children of seven or eight years old work on twelve or even thirteen hour shifts, and mothers who cannot leave their babes at home bring them and lay them on the floor in the hot, lint-charged air of the factory. Wages are pitiably small, and profits criminally large. There are no effective laws, and there is little effective public opinion, to control the situation. Nor can it be controlled simply by agitation. China is in the first stages of a great industrial transformation. Industry must be profitable or it will cease. It must be humane or it will be a curse to China—a curse coming from western Christian lands. Only a combination of expert knowledge and Christian principles can find a solution of the problem which will prevent this new development bringing great damage to a nation which ought eventually to be one of the great bearers and exemplars of Christian civilization and the Christian religion. The problem is one of education, but of education based on research, itself illumined by the Christian sense of human values. The [China Educational] Commission believes that the Christian forces of China must at once give attention to this matter, and is recommending the establishment, as early as possible, of an Institute of Social and Economic Research, which shall endeavor to discover how business may be conducted in China, on the one hand profitably, and on the other on Christian principles. This is clearly a task for the Christian forces to undertake. The results when reached should find expression not only in books and pamphlets and public lectures, but in the curriculum of our Christian

schools.—Ernest D. Burton, *International Review of Missions,* July, 1922, pp. 386, 387.

In Kobe and Osaka in Japan, in Shanghai, Hankow and other centers in China, hundreds of great factories belching smoke from forests of chimneys employ Japanese and Chinese men, women and children in numbers that now total three or four millions, and are increasing every day. Modern industry has drawn millions from the village plough and cottage spinning-wheel which have sustained their ancestors for at least four thousand years.—Basil Mathews, "The Clash of Colour," p. 37.

In some respects the changes in China are similar to those with which all students of the industrial revolution in Europe are perfectly familiar. The movement from the land into large centres of production has begun; home industries and open-air occupations are giving place to factory life with the consequent effects on health; there is a tendency for certain crafts to die out and for the joy of individual creation to be lost; a large wage-earning community is growing up and gradually becoming class-conscious with the consequent dangers of class-war; the scale of living is rapidly increasing with little if any increase in the joy of life. These and similar changes, taking place at a rate far greater than in most other countries and with the additional irritant of their being caused by foreign interference in a country where change has been almost unknown, are producing results the full effect of which it is very difficult to estimate or forecast. . . .

Japan's industrial development has somewhat alarmed the Chinese, not merely because of the effect upon her policy in China and the Far East, but as an example of the way in which the industrial system may fasten on the body politic and even on the soul of a people. During the year 1921 there were over five hundred strikes in Japan. The great industrial centres were full of unrest. I was told by the leader of the Labor Movement that it was the Christian idea of the value of personality, entirely new, he said, to Japan, which was causing this unrest. I found Japanese employers alarmed, and eager in not a few cases to do what they could to improve conditions. The situation is tense and difficult and the Government recognizes the big problem of its increasing towns and industrial population.

China is entering upon the same path. Will it lead her into the same difficulties that Japan is facing and so strengthen the tendency towards the twin evils of materialism and militarism? Will it lead her along what the economic determinist would regard as the only road to emancipation—class-consciousness and class-war? Or is it possible that Chinese good sense, adaptability, patience, and peaceableness will enable this great nation to strike out a new line, to reach a basis for development that shall escape the most serious evils of modern industrialism? The answer to this question hangs in the balance. Its issue will be of immense significance, not for China alone, but for all the members in the family of nations. We Western peoples who have forced on her these perplexing problems owe to her what service we can render in helping her to solve them. Here is a missionary task of the first magnitude to be shared in by any who have the knowledge, sympathy and tact required, and who will be content to serve where they are asked, and will not seek to impose their views upon those they want to help. We owe it to China to give our best thought and some of our best people to her to help in the solution of a problem we have done so much to create.—Henry T. Hodgkin, "China in the Family of Nations," pp. 171, 195, 196.

Whether or not we regret the industrialization of the East, it has come, and it has come to stay. There is no possibility of stemming the irresistible tide of modern civilization of which it is a part. There is no question that it will be a factor of tremendous importance in the future life of the East. But there is still question what kind of factor it will become. One of my Chinese friends has summed up the situation in words which refer to China, but might also be applied to other countries of the Orient. "Whether the development of our national resources will be a blessing to mankind or a curse to humanity in the future will greatly depend upon the attitude of mind of thinking people. Shall modern industry serve a few people at the expense of thousands of human beings?"

You will notice that my friend does not say "Whether the development of our national resources will be a blessing to China or a curse to China." She does not even say "whether they will be a blessing to Asia or a curse to Asia." She says, "Whether they will be a blessing to mankind or a curse to

humanity." The spirit and conditions which govern modern industry in any part of the world today will inevitably either bless or curse men and women in every part of the world. For our scientific discoveries and inventions have, as Maud Royden has put it, created "the kind of a world in which no one can prosper without helping others to prosper, and no one can suffer without causing others to suffer."—Margaret E. Burton, in an address at the Washington Foreign Missions Convention, 1925, *Student Volunteer Movement Bulletin*, March, 1925, p. 17.

The white man has indeed found it to be his destiny "to farm the world." But in the process he has stirred the races of the world into new life. He still controls the governing machinery and most of the productive industry of the world; but his rule is challenged. Some men of the other races would fight him. Others would work with him. Few, however, would be ready to carry on indefinitely under his unqualified authority.—Basil Mathews, "The Clash of Colour," p. 31.

If there is one lesson more than another which the young Christian Church of China may learn from western experience it is that it should from the outset bring all its forces to bear upon the great economic and social problems which are going to confront China. The very presentation of Christianity must be conditioned by the fact that China is entering on the first stages of a great industrial transformation. The answer to the question whether industrialism is going to prove a blessing or a curse to China may turn largely on the activity of the Christian community. If the Church rules these problems outside her province it is difficult to believe that the Chinese, essentially pragmatic in their judgment of ideas and institutions, will as a people be attracted by the Christian message. On the other hand, all, whether Chinese or foreigners, who value the things of the spirit and who foresee the terrible menace to humanity involved in a purely materialistic development of China's vast resources, are waiting for a definite lead. To make Christianity the master-force of Chinese national life the Church must prepare herself to give that lead without delay.

But these economic, social, and political problems are as difficult and complex as they are grave and pressing. The

conditions at present existing represent partly the cumulative results of the working of certain deeply-rooted Chinese social ideas and customs over a long period, partly the incipient effects of the recent impact on China of western commerce and industry. Any understanding of these problems with a view to their solution must involve the most careful study of the interplay of different factors. The Christian community of China can hope to approach its task only through the medium of education, and there is perhaps no part of the Christian enterprise which more emphatically demands an adequate educational machinery to make it possible of accomplishment. . . .

We have spoken of the need of industrial development in China. That development is bound to come. A most pressing duty is to see that it comes purged of some of the evil forms it has assumed in the West. Oriental students have been so impressed by the evils of occidental industrialism that they have pronounced it a flat denial and a contradiction of the Christianity which we profess and preach. Certainly the Oriental can be pardoned for failing to see the doctrine of human brotherhood in western industrialism. Nor is he to be blamed if he fails to see much emphasis on the Christian idea of human values in that industrialism. . . .

If China is industrialized without such elevation of wage-standards as will bring them into some conformity to Occidental standards the effect may be world-wide calamity. If China sends upon western markets vast masses of goods made at present-day low labor costs (which costs in some instances have allowed stockholders to make profits of 100 per cent), the effect will be either that the western nations will exclude such goods, which will mean disastrous unemployment seasons in China, or will admit them, to the immeasurable damage of western labor standards. And out beyond all this lurk the possibilities of international misunderstanding and conflict.—China Educational Commission, "Christian Education in China," pp. 219, 220, 237, 240.

The commercial attaché of the United States in China has reported that the Westernized industries of the country already include cotton-mills, silk-mills, oil-mills, woolen-mills, sawmills, paper-mills, flour-mills, ship-building works, knitting works, steel works, printing works,

smelting-works, water works, glass works, brick works, canneries, net factories, match factories, railway shops, sugar factories, cigarette factories, newspapers, egg-drying factories, furniture factories, chinaware and porcelain factories, distilleries, breweries, arsenals, and numberless smaller manufacturing enterprises. The cotton and silk-mills form the backbone of the new industrial order. Some sense of the rate of growth may be caught from the knowledge that, between 1919 and 1922, the number of cotton-mills jumped from 49 to 102. Forty-six per cent of these are owned by foreign capital.

This rapid growth of a Westernized industry has led to an increase of more than six hundred per cent in the imports and exports of China since the opening of this century! No wonder that other nations, eager to secure wealth for their people by the control of world markets, see in China a great prize to be grasped at almost any price.

Much of the industry that is growing up in the East today is a direct importation from the West. This is, of course, true of all the factories that depend upon power looms or similar machinery. It is frequently true of other forms of labor that, on the surface, appear indigenous.—Paul Hutchinson, "China's Real Revolution," pp. 112, 113.

The way in which foreign capital meets its responsibilities in serving the ends of the new China will, more than any other factor, determine the solution of that greatest of all problems confronting mankind—the relationship that is to exist between the civilizations of the East and the West.—J. V. A. MacMurray, *Foreign Affairs,* April, 1925, pp. 422.

The economic forces working in modern India cannot be radically affected by anything which the missions or Churches can do, but they *can be understood,* and unless they are understood not only can little be done in the way of industrial education but great problems relating to the economic life of the Christian community will remain unsolved. It is a somewhat ironical circumstance that while the movement associated with Mr. Gandhi's name stands opposed to the extension of western industry in India, the Indian members of the Fiscal Commission plead for the "intense industrialization" of India. What the future holds no man can say, but it appears to be quite inconceiv-

able that the present flowing tide of industrialism can be effectively stayed, nor does it appear at all clearly right that it should be stayed. For the Christian movement, however, two things stand out quite clear: the first, that the situation must be studied thoroughly and understood; the second, that Christian principles and standards must be brought to bear upon it. Surely there can be no way in which Christian influence can be brought to bear so effectively as by Christian men taking their place in the industrial life of the country and the Christian Church having a mind and a body of opinion of its own on the subject. . . .

There can be little doubt that the un-Christianity of the western industrial system is one mighty argument in the mind of the non-Christian world against the validity of Christianity. It may well be that by recreating industry by the power of the Christian ethic, and removing the stains and blots that mar the industrial civilization of the West, the Church may both help India in a uniquely important way and at the same time afford the most convincing proof of the power of the Gospel.—William Paton, *International Review of Missions,* July, 1924, pp. 410, 411.

The Conference considers that the contact of Christian missions with the industrial life of the country should have as its final end the application of Christian principles to industrial conditions and the avoidance of the failures of the West: and it holds that one value of Christian activity in industrial education is the opening thereby made for influencing on the social side the new industrial development of the country.—Conference on Industrial Education, Allahabad, India, March, 1924, reported in *National Christian Council Review,* May, 1924, p. 173.

The commercial adventurers of the West who have helped to open up the world to trade, and who have extended vastly the range of Western influence, have been followed in later years by captains of industry whose hand has been heavy upon the lives of millions of men in Eastern and Southern lands. There has been a native response to these industrial activities and the capitalists of Japan, and India and China, following the example of the West, have turned the investment of their wealth into the channels of modern industrialism. . . . The pressure of the modern factory system unconditioned by laws for the protection of women

and children and for the safety of men and unrestrained by even nominal Christian standards is beating happiness, health, and life itself out of millions of Asiatic laborers.

The problem of industrial exploitation is one of the great factors of the world situation today. Bombay, Calcutta, Canton, Shanghai, Hankow, Tokyo, and Osaka are material manifestations of this modern and fast developing peril. Some control of the modern industrial order in the East is essential, not only to the lives of myriads of our fellows, but to the industrial peace of the world.—Nelson Bitton, "The New World Situation," in "The Vision of the Kingdom," Report of the Missionary Congress of the Scottish Churches, Glasgow, Scotland, 1922, pp. 103, 104.

The Bantu African has two loves that weave themselves into his songs and his talk and all his thought—they are the love for his land and his cattle. He will sing about these as the Persian poet sings of princesses or a Herrick sings of his lady love. Yet today in Rhodesia the native has been thrown off most of his land, and therefore divorced also from his cattle. In other parts of Africa—as in Kenya Colony for instance—he sees himself since the war thrust from his highlands by the white settler.

"When I enlisted in the war," he says, "you made great promises to me. The war has long been over and the Allies won it; but I find new taxes on my huts, new and higher prices to pay for my goods, a new invasion of white settlers on my lands and Indians competing with me in my trades. I have had no other reward."

Here—as everywhere—it is fear and insecurity and a sense of injustice that are the parents of unrest and race-hatred.—Basil Mathews, "The Clash of Colour," pp. 67, 68.

Whatever a few poets—dreamy enthusiasts sure of bed and board, theorists who write in a spirit of perversity—may pretend, the world at large is arriving at a pitch of intolerance of the lotus eater. It wants him to can or cask his lotus berries and ship them overseas in exchange for manufactured goods. Therefore the backward peoples would be wise to accept for some time longer the advice, the guidance of those white nations which have the best home education, an unfettered press (the chief safeguard against abuse of power), and the beginnings, at least, of a national conscience of what is really right and really wrong, according

to the canons of Christianity. But they—the Arabs, Syrians, Berbers, Negroes, Somalis, Hindus, Chinese, Malays, Tibetans, and Amerindians—are right to insist on good manners and probity in their instructors, and on being allowed to share in the administration of their own lands when they have fitted themselves for such work by their education and training. They are right in refusing to allow money raised by the taxation and treasures of their own lands to be spent on countries outside—as Congo revenues were once spent on the adornment and equipment of Belgian cities and pleasure resorts. They are right in demanding equal treatment with the white man on an equal basis of education and ability. If for example the white settler in their country has a vote, a native—no matter what his race—must have one likewise *if* he had attained the same educational qualification. If the public needs require that labor should be forced for public works or public emergencies, the resident white man must obey the call as much as the native. If black men are to be whipped, white men must also for similar misdemeanors come under the lash.—Sir Harry Johnston, "The Backward Peoples and Our Relations with Them," pp. 59, 60.

The exploitation of the tropical and sub-tropical areas of the world is rapidly changing its meaning. Until quite recent times we have been in the habit of regarding the exploitation of the tropics as affecting areas only within the parallels of $22\frac{1}{2}$ degrees north and south of the Equatorial line; we now know that conditions of labor vary within these areas according to altitude, density of forest lands, rainfall, and proximity to coast line, whilst far south of the tropic of Capricorn, at an altitude exceeding 6,000 feet, the low-grade mines of the Rand, through their humidity and depth, almost everywhere generate conditions but little if at all different from those of the tropics.

From the economic standpoint the real dividing line is physical, not geographical; colonization in its truest sense is not exploitation, but development. By colonization we mean the development of virgin territories by the aid of settlement and labor. The test question which differentiates colonization from exploitation is whether the immigrant can live a normal domestic life, marry, bring forth and educate children, and himself cultivate the soil. If

this test fails, and the immigrant gathers the produce from the country by first dislodging the native producer and then, by one means or another, forcing the native to labor, then a system of exploitation is set up, and, as Booker Washington was in the habit of saying—"there is all the difference between working and being worked."—John H. Harris, "The Economic Exploitation of the Tropics," in "Western Races and the World." Edited by F. S. Marvin, pp. 209, 210.

The sins of our Western civilization are for the most part automatic developments of carelessness and selfishness, but are not really intended by the society in which they grow. In many of these more primitive communities and among some of the great Eastern peoples, where the white man turns any stone under which he is likely to find a dollar, the evil is of a more crude, deliberate and indeed diabolical, kind. There is deliberate exploitation, deliberate cheating, deliberate smuggling of noxious drugs. At a farmers' meeting held in July, 1919, a farmer in South Africa advocated the systematic supply of drink to natives, because, while they remained sober, they were making too much progress to be treated any longer as serfs. British and American firms made public rejoicing that China was likely to be freed from the opium which had cursed her and set afoot immediate plans for breweries in China to provide a substitute. Among this unholy fraternity the Americans were in a better position than the rest, because after prohibition brewing plants were going cheap. It is possible in England to ignore the aggregation of evil. In Africa and the East it comes to a hand-to-hand fight between the little unsupported army of God and all the devils that can possess man's soul.—Frank Lenwood, in C.O.P.E.C. Commission Reports, Vol. XI., pp. 207, 208.

We do not criticize the United States for its policy of publicity. Every nation has its own methods, and we all know that good taste and moderation are not typical traits of our transatlantic neighbors. We do not criticize their desire to hold the first place in China—that is due partly to their sporting spirit. But we do wish to emphasize the insinuating and hypocritical tactics of these *arrivistes*. Priests and preachers of every denomination are less intent on conversions than on commerce. They are not mission-

aries seeking to evangelize indifferent Chinamen, but commercial travelers preparing the way for the financiers, engineers, and promoters of their country. Their leader is naturally the American Minister at Peking. That official is invariably a "representative," in precisely the meaning that we give that word in trade. It is impossible to call such sandwich-men of American wares diplomats.

America has taken shrewd advantage of the anarchy that has overwhelmed China for the last ten years to further her tireless commercial propaganda. Some American missionaries even boast that they really started the Revolution of 1911, which overthrew the Manchu Dynasty. Behold these reverend gentlemen transformed into political agitators, and troubling the waters of the Heavenly Kingdom in order to fish more successfully in their depths!—From a translation in *The Living Age,* for January 19, 1924, of an article by George Dubarbier, in *La Nouvelle Revue,* December 1, 1923.

A Frenchman has recently sharply criticized American missionaries in China. His criticism was first published in France, then in the "Living Age" for January and now in the "China Weekly Review." In the eyes of this critic, missionaries are more intent on assisting the financiers of their country than in doing evangelistic work. Furthermore, they are semi-political propagandists for Government policies. With the political aspects of this criticism it is not ours to deal. The suggestion, however, that "priests and preachers" are commercial travellers in disguise is very far-fetched. It is an assumption pure and simple. In fact, the criticism of the missionaries by the merchants has been that they are not sufficiently sympathetic with their—the merchants'—aims. It is true that there has been a rapprochement of missionaries and merchants, in the case of more than one country. The main significance of this criticism is that the missionary must take every possible care to make his motive clear. With the best intentions in the world he is likely to be misunderstood. If Westerners thus misrepresent the main trend of mission work in China we cannot wonder if the Chinese do it. Missionaries probably need to give a little more attention to making clear the fact that their motive is not exploitation in any sense, political or commercial, but one of service. There is no

question that this is true, but that some people misunderstand their position also seems to be true.—*The Chinese Recorder,* May, 1924, p. 342.

The copper mines of the Katanga district, in the south Belgian Congo, were well known to the natives before the advent of the white man. In the eighties F. S. Arnot, the missionary pioneer, wrote of Arab caravans trading between the mines of Katanga and the markets of Uganda. Then came the white man, with his rapid comprehension of what copper in Central Africa would mean to the world outside. The first need was for transport, and even a slight examination of a modern map of Africa reveals the process of his thinking as it has materialized in iron rails creeping from every direction towards Katanga. From Benguela on the west coast the railway already covers nearly four hundred of the twelve hundred miles which lie between it and the Katanga junction Fungurume (the remaining eight hundred can be traversed by the now completed motor road). Cape Town is in direct rail communication with the same junction. From it Dar-es-Salaam and Beira on the east coast and Cairo in the north can be reached by a combined rail, lake and river route—less serviceable for trade transport than for passengers. On the north-west the Lower Congo-Katanga railway is ever gradually pushing its way onwards towards Ilebo on the Kasai river, which is navigable to that point. A district in the heart of the continent is thus steadily becoming accessible, and its wealth, hoarded and hidden throughout centuries, is beginning an equally steady outward flow. The freight carried by the Katanga Railway in 1922 amounted to 1,695,681 tons, in 1923 to 2,265,734. Aeroplanes and wireless stations have appeared in Africa and will certainly become more general and play their part in opening up the interior. —*International Review of Missions,* October, 1924, pp. 481, 482.

The principle that the government of subject peoples must be exercised in a spirit of trusteeship won steadily increasing recognition. It received its fullest international acknowledgment in the following article of the Covenant of the League of Nations:

> To those colonies and territories which as a consequence of the late war have ceased to be under the sov-

ereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilization and that securities for the performance of this trust should be embodied in this Covenant. The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as mandatories on behalf of the League.

In this article two important principles are affirmed. First, it is recognized that the care and advancement of weaker peoples are an obligation and responsibility resting on those who are more advanced. Secondly, it is laid down in regard to the territories with which the article deals that the trust belongs to civilization as a whole and that while for the sake of simplicity in administration the government of these territories is entrusted to a single Power, that Power is not to administer them in its own interest but is responsible to the general body of which it is the mandatory for the proper execution of the common trust. . . . It must not be supposed that the government of subject peoples is undertaken, or in existing circumstances can be expected to be undertaken, from purely philanthropic motives. There is no such thing as a missionary nation. Individuals may become missionaries, but the day is far distant when this may be expected from a nation. The European Powers are in Africa primarily from economic, not humanitarian, motives. Their object is the development of their own industries and trade. But the benefit may be made reciprocal. All that need be insisted on is that the advantage should always be mutual; and that if and when interests conflict, the issue should be decided not through the arbitrary and selfish exercise of superior power, but on the basis of impartial justice. And this, as we have seen, is not the quixotic demand of an impossible idealism, but the declared aim of responsible statesmen. It is a policy to which the governments of the leading Powers are pub-

licly committed.—J. H. Oldham, "Christianity and the Race Problem," pp. 101–103.

Whether "World Peace" remains a dream or becomes a reality, the war for trade supremacy will go on, and will grow steadily more intensive and relentless with increasing population. As never before the "Seven Seas" are being searched for essential products and raw materials, and their control safeguarded against the present and future needs of those concerned. . . .

Time was when we boasted of our "splendid isolation," and, rich in apparently inexhaustible natural resources and home markets, scoffed at the need to develop foreign trade. That epoch, however, with its narrow provincialism, has passed forever. Today our producing classes, whether farmers or manufacturers, realize fully that the margin between profit and penury hinges upon an export demand for surplus products. . . . In the Far East, Great Britain has, and will retain, Singapore, Hongkong, and Kowloon, while its Asiatic holdings include India, Burmah, the Straits Settlements and Federated Malay States, and parts of Borneo. France, through its hold on Indo-China, controls the ports of Saigon and Haiphong, as also a rail line of 500 miles from the latter point into the Chinese province of Yunnan. Holland has the Dutch East Indies, with the important ports of Batavia, Soerabaya, and Macassar. Japan has developed Kobe into a great distributing center, and dominates the trade of Korea and Manchuria through the ports of Fusan and Dalny. Russia retains Vladivostok and the great hinterland of Siberia, linked with China and Europe by the Trans-Siberian Railway. Remains then the United States, and its offering in the way of an oriental outpost from which to meet and successfully resist this organized advance of its trade adversaries.

Without its seeking, and in the performance of a national duty, Fate thrust upon the United States the Philippine archipelago, rich in every natural resource and situated at the very doors of this Asiatic treasure house for whose present and potential markets its rivals had fought and intrigued and sacrificed through almost a century. Coupled with the Panama Canal, our great Western ports, and the Hawaiian Islands and Guam, the Philippines furnish an incomparable vantage point from which the United

States can play a leading role in the stirring drama now staging in the far Pacific. Within a radius of thirty-five hundred miles lives half the population of the globe, while a lesser radius of seventeen hundred miles includes the ports of Hongkong, Amoy, Shanghai, Kobe, Yokohama, Saigon, Bangkok, Singapore, Batavia, Soerabaya, and other large centers of Oriental trade. With reason the Philippines have been described as "lying at the cross roads of the greatest trade routes of the future."—D. R. Williams, "The United States and the Philippines," pp. 308-311.

The danger that looms ahead today for all Eastern countries is not the danger of political subjection, but the more insidious danger of economic subjection achieved in the name of those very political shibboleths of Democracy and Self-government which have held the West enthralled. A few Western nations today wield political and economic control over vast territories in Africa and Asia which contain resources in the shape of food-stuffs, cotton, rubber, vegetable and mineral oils and metals. . . . An oligarchy of bankers and financiers and business men working behind the Foreign Offices of a few great Powers might exercise and perfect a policy of economic exploitation under the guise of protectorates and mandatory powers, of trusteeship of weaker peoples alleged to be incapable of self-government, and might strengthen their hold upon their respective Governments by making them sharers in the booty and reducing the burden of taxation. This is the danger that the East has to face today. . . . And the policy of protection which the sub-conscious mind of the Indian people is clamoring for is a protection against this imperialistic exploitation now sanctified by a twentieth-century "Holy Alliance." It is as much protection *against* the overgrown industrialism of the West as it is a protection *for* industrial self-sufficiency within her own territories.—Professor P. A. Wadia, *Economic Journal,* June, 1924, pp. 198, 199.

The last century has contained instance after instance, in the Far East, in the Near East, in Africa, and in the islands of the sea, in which the preaching of the Gospel has seemed to the natives only preliminary to political or economic outrage. Sometimes the two have gone hand in hand. Not soon will educated Chinese forget that the charter under which the Christian missionary operates in his

land was a part of that same Treaty of Nanking that legalized the importation of opium. So it is that these peoples wonder in bewilderment why the bodies that proclaim their devotion to the setting-up of the rule of God can be content with the individual type of missions, while sins that give the very Christian concept of God the lie grow luxuriant.

The sins that Christianity must face today are not only the sins of Greece and Rome. The old sins are still with us, but there are sins, international sins, so pervasive that they cannot be dealt with on any limited, individual scale. So long as these sins survive, any talk of success for Christian missions is clear futility. . . .

There is economic exploitation. The ruthless manner in which the ancient handicrafts of India were destroyed to favor the mill-owners of England is a matter of parliamentary record. And the tale of the developing industrial life of India, China and Africa is being written in blood. Western business demands, and secures, all sorts of governmental exemptions and favors to ensure its profits when it goes abroad. And again and again, when there, it follows a policy of inhuman hours and starvation wages that is sowing the wind against the future.

It is probable that the West thinks of Sir John Bowring —when it thinks of him at all—as the man who wrote

> In the cross of Christ I glory
> Towering o'er the wrecks of time.

But the East remembers him as the indefatigable diplomat whose labors contributed so much to the legalization of the opium traffic in China.—Paul Hutchinson, *Atlantic Monthly,* September, 1923, pp. 391, 392.

It has to be admitted that the relationship of the West with the East, growing more and more complex and widespread over two centuries, far from attaining its true fulfillment, has given rise to a universal spirit of conflict. The consequent strain and unrest have profoundly disturbed Asia, and antipathetic forces have been accumulating for years in the depth of the Eastern mind.

The meeting of the East and West has remained incomplete, because the occasions of it have not been disinterested. The political and commercial ventures carried on by Western races—very often by force and against the interest and wishes of the countries they have dealt with—

have created a moral alienation, which is deeply injurious to both parties. The perils threatened by this unnatural relationship have long been contemptuously ignored by the West. But the blind confidence of the strong in their apparent invincibility has often led them, from their dream of security, into terrible surprises of history.

It is not the fear of danger or loss to one people or another, however, which is most important. The demoralizing influence of the constant estrangement between the two hemispheres, which affects the baser passions of man—pride, greed and hypocrisy on the one hand; fear, suspiciousness and flattery on the other—has been developing and threatens us with a world-wide spiritual disaster.

The time has come when we must use all our wisdom to understand the situation, and to control it, with a stronger trust in moral guidance than in any array of physical forces.—Rabindranath Tagore, "Creative Unity," pp. 163, 164.

Predatory exploitation . . . is by no means a thing of the remote past which modern civilization has gradually abandoned, just as it abandoned the Slave Trade. On the contrary, it is still one of the most potent forces of the age in which we live. Indeed in certain respects it has gained recently even greater intensity of power, because it has been regarded as a necessary link in the industrial machinery which regulates Western society on its economic side.

For population increases rapidly wherever large capital is suddenly introduced for industrial purposes at any one local center. At these new centers of industry and population continual rises and depressions occur both in trade and in human lives. The rate of production in manufactures is enormously increased and developed by new machinery. The population increases in very nearly the same ratio. Fresh markets abroad become necessary to keep up with the increasing rate of production and population. Vacant lands and weakly held areas are occupied by the stronger powers. The appetite for annexation grows. Expansion becomes regarded as a direct benefit to the nation. The growth of population at home is made the pretext for new conquests abroad.—C. F. Andrews, "Christ and Labour," pp. 104, 105.

We are concerned with the establishment in Africa of the

Church, the agency that in Africa as elsewhere is to convert the kingdom of this world into the kingdom of God. We cannot understand the Church's task in Africa without understanding the past and present relations of Europe with Africa. We may look upon the work of the Church in Africa as solely concerned with the presentation by individuals to individuals of an eternal message of salvation, unrelated to the facts of life in Africa today or yesterday, political, industrial or any other. But Africans do not so regard the Church's work. They look upon men's lives as they hear men's words. They judge the gospel message by its fruits in life. Preaching the Gospel is not the chief things Christians do in Africa, nor when an African hears it preached for the first time is that his first experience of Christianity. He hears with a mind already in part decided. He knows to some extent how the gospel messenger and those who send him behave and have behaved to him.

What, then, is that already recorded set of facts in the minds of Africans? It is, roughly, the relation of slaves to masters. We look on slavery as a bygone almost forgotten episode. To Africans in Africa it is a persistent fact, varying in form in different parts of Africa and in different generations. All Europeans to them are wonderfully clever and powerful persons with white skins and soft clothes, with guns that make conquest easy, who demand always, and are known always to have demanded, that Africans should leave home to work for them. Missionaries are recognized as a special kind of European, who urge opinions hard to understand and a code of conduct in private life hard to carry out, and they also offer greatly desired education. But they are Europeans too, people who never cease and never have ceased to demand work. If that seems strange it is only because to us slavery is a discreditable and forgotten incident. To Africans it is the central and changeless fact of their lives.—Fulani bin Fulani, *International Review of Missions,* October, 1920, pp. 545, 546.

It is one thing to use high-sounding language, as statesmen of all countries have done during and since the war, with regard to the "sacred trust of civilization"; it is another and much more difficult thing to translate these phrases into administrative practice. But if this is not

done the world will be in a worse state than before. Nothing is more fatal than cant and insincerity. It is much better, if the peoples of Africa are to be exploited, that it should be done frankly and openly. If we choose the nobler policy of trusteeship it is essential that our choice should be one of deeds and not simply of words. . . .

From the missionary point of view the adoption by African governments of a policy consistent with the principle of trusteeship is of paramount importance. Any other policy must be prejudicial in the highest degree to missionary work. . . .

A policy of exploitation by the European powers must inevitably create in the minds of the natives feelings of such resentment and bitterness that their hearts will be closed against a gospel that is brought to them by representatives of the white race.—J. H. Oldham, *International Review of Missions,* April, 1921, pp. 194, 195.

Another fact that helps us to realize the attitude of the present-day Turk towards Christian missions is that his contact with foreigners, in general, has convinced him that foreigners are in his country for the sake of gaining wealth, that they are parasites, leeches, who drain the country of its resources, which, if foreigners were excluded, would flow into Turkish pockets. Thus their influence is hurtful to national prosperity. In view of the multitude of concession-hunters who have in the past not thought of aiding the country to get on its own feet, but who have been there purely for selfish commercial aims, and also in view of the fact that contact with foreigners has, of late, usually resulted in the loss of Turkish territory, it is hardly possible to meet this objection merely by denial. It certainly has not been possible for Turks to compete on even terms with foreigners, in commerce or in the arts and sciences, or in professional careers; the latter have occupied places that demanded technical ability, because there were no Turks capable of replacing them. All railroad rolling-stock and supplies came from abroad, and most railroads were operated by foreigners. The telephone company was entirely a foreign concern, paying money to foreign stockholders. The few factories and mills in the country were most of them owned and operated by foreigners, who made money while the average Turk grew poorer. We may

marvel at the stand recently taken by the Turkish Government, that no foreign doctors will henceforth be allowed to take examinations or secure permission to practice in the country; but we can understand it when they explain that thus their own physicians will be able to secure the clientele which they cannot now attract away from foreign experts!—"A Christian Resident of Turkey," *Missionary Review of the World,* February, 1924, pp. 94, 95.

The principle of self-sacrifice for others is incompatible with the principles of economics as generally understood. It seems too much to expect that foreign countries should do other than seek their own benefit and disregard others; but, the people cannot understand when the representatives of the Western nations on the one hand talk about righteousness, love, and friendship, while on the other hand their governments practice these oppressive policies. Look at the insistence upon the payment of the indemnities with limitation of the raising of import duties. This they think is only to suck the blood and the fat of the Chinese people for the sake of adding to the wealth of foreign countries.—"China Today Through Chinese Eyes," pp. 115, 116.

The term Christian has been associated with so much that repels the Near East, Africa, and the Orient, that in many places the influence of Jesus seems handicapped by being linked up with "Christianity." In the bitterest of non-Christian centers, if you say your object in being there is to help men live like Jesus did, they will heartily approve. If you say you are there as part of an effort "to make the world Christian," they will resent it to the core. "Christian" to the Mohammedans brings up the Crusades; to the Jews, bitter persecutions; to the Chinese, opium, western aggression, and the attempted partitioning of their country. To many an Indian "making the world Christian" is equivalent to British imperialism. To most Hindus every white man is a Christian—the moral element is not prominent. In the minds of many non-Christians to Christianize a land is more to Anglo-Saxonize or Americanize it than to make the way of Jesus prevalent there. In many places it would not be wise to advocate "the Christian way of life," for this brings up to mind the imperfect practice of the West rather than the following of Christ himself. Christianity, as they see the system, is not combating capitalism

and militarism. The financial support of Christian organizations and of many missionaries is closely connected with an exploitive system and toleration of the spirit of western militant nationalism. In many areas the coming of Christianity has been mixed up in their minds with the coming of the trader and encroachments of an alien government. Individual missionaries have at times denounced some particular act, but few missionary societies have defined their position with reference to exploitive capitalistic industry and imperialistic aggressive governments. The usual policy is one of benevolent neutrality.—Daniel Johnson Fleming, "Whither Bound in Missions," pp. 59, 60.

The same problems are met in the mission field as at home. It is true that the problems are put more simply to a teacher of primitive tribes. Against a non-Christian background problems in applied Christianity are seen more lucidly. The pictures are in black and white with none of the vague and subdued tones with which we are familiar in countries which have lived at least in part by the Christian faith. But it is more the resemblances than the differences that strike the onlooker.

In the East, for example, an industrial revolution can be seen in full progress. Conditions which were familiar in this country a hundred years ago are found today in the valley of the Yangtse or in the mills of Japan. Already the Church of Christ in the East is called to define the bearing of the Christian Gospel upon the new and perilous relationships between human beings introduced with the new industrial system. In the heart of it the problems which such a change introduces are problems in human personality as it is shaped in its relationships. It cannot be a matter of difference to the Christian teacher that a new social order should be introduced among his people. He sees it not so much a problem in economics as a problem in personality, and as such a direct concern to the preacher of Christ.

The Church of Christ is in being in the East. It must shape its own policy more and more. It must work out its own salvation. But it is still in the power of the missionary to give counsel to inexperienced communities. He is in some ways the mediator of Christian history. He has it in his range of duty to set the new Church in true and

living relations with the Church of Christ, as it has lived through the ages.—Edward Shillito, *International Review of Missions,* October, 1924, pp. 587, 588.

It is not in the terms of economic advantage that the most human of the qualities of human nature find their expression. The missionary spirit and enterprise is founded upon the conviction of the community of the moral and spiritual character of men of every race and condition; the missionary approaches men and women not as the instruments of individual or even of mutual material advantage, but as those with whom he may share that which in his own experience he has found to be good. The sense of human kinship, the possibility of human respect and affection, it is these which bring men together, and which we hope and trust will remold the conception of the relation of Western civilization to the other civilizations of the world.—A. J. Carlyle, "The Influence of Christianity," in "Western Races and the World," edited by F. S. Marvin, p. 120.

The new industrial, commercial, and political conditions which have developed in China within recent years call for an enlargement of the horizon of Christian education and in some cases for a transfer of emphasis. The critical situation in the field of industry and commerce, where the worst mistakes of the western world are being repeated, call for a new emphasis on research by the Christian educational forces with a view to the discovery of a method of conducting industry and commerce on Christian principles and at the same time with financial profit. Such research will in turn furnish the necessary basis for determining the curriculum and methods of schools in which men may be trained for positions of responsibility in industrial and commercial enterprises.—China Educational Commission, "Christian Education in China," p. 371.

Christian missions must take a definite attitude towards the political and economic aspects of western nationalism. The opposition of the peoples of Asia to the political and commercial domination of the West is one of the greatest and most far-reaching issues of the modern world. The occupation of the continent of Africa by European powers is an historical fact of immense significance which has

occurred during the lifetime of the present generation. In these contacts of the West with Asia and Africa there are ideal elements with which Christian missions can heartily cooperate. But there are also at work vast forces of selfishness, oppression and injustice which can only provoke among the peoples of Asia and Africa feelings of bitter antagonism. From these elements in the impact of western civilization it is essential that Christian missions should definitely dissociate themselves. It is not sufficient that they should ignore them as lying outside the religious sphere. The facts are there, and if the hearts of Asiatic and African peoples are embittered against western nations on account of their selfishness and injustice they will be steeled against the teaching of missionaries who are the representatives of these nations. The only means by which this danger can be averted is that it should become known and patent to all that those who bear the name of Christ are actively opposed to policies and practices of selfishness and injustice.—J. H. Oldham, *International Review of Missions,* July, 1920, pp. 378, 379.

If the missionaries make no effort to Christianize commerce and industry, who is going to undertake this colossal task, which, in the opinion of so many religious leaders, is the most imperative and urgent in the world today?—J. H. McLean, in an address at the Washington Missionary Convention, 1925.

There are those among us who would like to see the church align itself definitely with the labor movement on the theory that labor is much more often right than wrong and that its activities are in the general direction of justice and freedom. The vast majority, however, of those who recognize any function at all for the church in this field, believe that it should never become a partisan in industrial issues, but rather an instrument for the resolving of conflict; that its distinctive work is the creation and maintenance of an inclusive fellowship capable of generating the spiritual power that makes industrial solution possible. . . .

Liberals and radicals who frequently criticize the churches for what they consider to be a very weak policy with reference to industrial conflicts, forget that the organizing principle of the church is, after all, not an ethical principle; that people find themselves within the church not because

of any deliberate acceptance of the ethical teachings of Jesus, but because they are drawn to it as a place of worship, of repose, and often of "compensation" for the distracting and disintegrating influences of their working life. Indeed, it is probably safe to say that the people who find the greater disharmonies between the counsels of perfection which they have been taught from childhood and the things they do in the competitive struggle of life are more likely to find refuge in the church than anyone else. It follows that precisely what the church will do in a particular situation is determined in part by people who would be best content if it would do nothing.

This does not mean that the church is impotent and useless in such a situation, but rather that it is not so much an organization for *doing things* as an association for the culture of motives, the changing of attitudes and the building up of habits under the inspiration of a constantly widening fellowship. Our work in the industrial field rests upon the conviction that the greatest service the church can render in a situation of industrial conflict is not to take a public "stand" or to throw its corporate support to the group which may be considered to be in the right but rather to compel its own members who are participants in the conflict to reexamine their motives and to aid them in analyzing the moral issues which the situation presents.—F. Ernest Johnson, Federal Council of Churches of Christ in America, *The Survey,* April 15, 1925, pp. 100, 101.

## CHAPTER V

## MISSIONS AND WORLD PEACE

### Questions

*A. The Result of the World War on Christianity at Home and Abroad.*

1. What Oriental, African or island peoples were represented in the combatant forces of the war? In the labor batallions? In the areas over which moved troops in action or those in retreat? In the areas which changed sovereignty as a result of the war or of post-war adjustments?
2. What would you expect to be the result of the war on the thinking of alien peoples and races as to the effectiveness of Christianity in promoting and maintaining a spirit making for peace in the countries from which missionaries have gone forth? What have been the results of the war on your own thinking on this point? On the thinking of those with whom you may have discussed it? What reply would you now make to inquirers in mission lands who might demand to know why Christianity has failed to educate the nations of the West in peaceableness?
3. What oriental faith or faiths might be urged as more practicably conducive to peaceable habits among peoples than is Christianity? By what tests of experience would you feel that such a comparison could be carried out?

*B. The Movement for Peace and Its Bearing on Mission Progress.*

1. Some say that the next war, when it comes, will be for the control of the Pacific basin, that is, between

the white and yellow races. What effect would you expect such a war to have on the further development of the Christian movement in Asia?

2. What present situations in Asia or elsewhere tend to strengthen, in the minds of Asiatics, the case of those among them who look to military armaments to secure their interests and rights?
3. Just what can Western searchers for the way of peace learn from Orientals, such as Gandhi and Tagore, who are opposed to the use of force?
4. What are the major forces making for peace in the world? In how far are these forces part of organized Christianity? What are the best ways of strengthening these forces? What stake have missions in their success?
5. Would you prefer to have economically backward people endure exploitation rather than to have them use force in an attempt to throw off the yoke of alien financial control? Is this the alternative? If not, what are other ways out?

*C. The Possible Contribution of the Missionary Movement to the Promotion of World Peace.*

1. Which of the following would you regard as unessential if peace is to be achieved and maintained in the world?
   a. Mutual understanding and good will between races and between nations?
   b. Social and economic justice throughout the world?
   c. Enlargement of opportunity for those capable of improving it?
   d. The development of knowledge, character and a consuming desire for a worthy world life?

   How are such conditions to be secured? By just what processes are backward peoples, for instance, to be helped to the more abundant life essential to fair,

hearty and understanding participation in the broader fellowship of the world?

2. Where does the obligation primarily rest to promote the life of good will among all peoples? On the State? On society as such? On the schools? On the Churches? On individual righteousness? Just how is good will generated? What processes tend to its production? What to its destruction?
3. What contribution may fairly be expected from missions toward this whole field of endeavor? Should the promotion of world peace be a distinctive and direct effort or is it a by-product? If the latter, then of what?
4. Would you support a movement for international peace that involved sending Asiatic missionaries to the United States? Explain why or why not?

### Quotations

Seven millions of men killed and twenty millions, six hundred thousand wounded—these, according to the best statistics available, were the casualties in the war of 1914-1918, a war involving 1,575 millions of people and leaving only 136 millions of the human race to escape its flames. The lives of probably twenty-eight millions who were members of the families of the killed, cruelly and irreparably torn, and the lives of probably eighty millions who were members of the families of the wounded more or less permanently and seriously handicapped—this was involved in the casualties of the war. Debts aggregating 249 billions of dollars gold were incurred by the various governments in carrying on the war, debts whose service and liquidation will place a very heavy burden of taxation upon about 1,030 million people—two-thirds of the human race—for several generations to come—these were the legacy of the war. Destruction of property devoted to peaceful and useful pursuits (not to mention the billions of dollars of war materials consumed) aggregating 50 billions of dollars or more at a moderate estimate—this was incidental to the conflict. These were some of the principal direct effects of one war.

And the indirect effects! The starvation of probably ten millions of people in Russia and the Near East, the massacre of probably two millions of Armenians, the death of probably five millions from cholera, typhoid fever and other pestilences, the serious undernourishment and weakening of probably two hundred millions of people in Russia, Austria and Germany—these were some of the principal indirect effects of the war. The breakdown of the currency systems of Russia, Poland, Austria and Germany, threatening in these countries the destruction of the entire foundation of our modern economic system and the total collapse of modern civilization; the serious strain upon the currency systems of France, Belgium, Italy, Hungary, and the Balkan States, causing the gravest dislocation of the economic life of those countries and the gravest injustice to their thrifty savers and investors —these were indirect results of the war that will require many years for their correction.—Oscar Newfang, "The Road to World Peace," pp. ix, x.

Bitter humiliation awaits all of us who preach the Gospel in distant lands. "Where, indeed, is your ethical religion?" —that is the question we are asked, no matter whether we are among more primitive peoples in out-of-the-way places or among the educated classes in the large centers of Eastern and African civilization. What Christianity has accomplished as the religion of love is believed to have been blotted out by the fact that it failed to educate the Christian nations to peaceableness, and that in the war it associated itself with so much worldliness and hatred, from which to this day it has not yet broken away. It has been so terribly unfaithful to the spirit of Jesus. When preaching the Gospel in the mission field, let us not minimize this deplorable fact in any way nor try to gloss it over. And why have we fallen so low? Because we fancied it an easy thing to have the spirit of Jesus. Henceforward we must strive after that spirit much more seriously.

Preaching the Gospel in foreign lands today we are the advance-guard of an army that has suffered a defeat and needs to be made fit again. Let us be courageous advance-guards. The truth which the Gospel of Jesus carries within itself cannot be impaired by men's errors nor by their lack of faithfulness. And if only our lives, in genuine nonconformity to the world, reveal something of what it means to

be apprehended by the living, ethical God, then something of the truth of Jesus goes out from us.—Albert Schweitzer, "Christianity and the Religions of the World," pp. 91-93.

The high state of development which Europe had attained not only failed to prevent the inconceivable absurdity of war, but even facilitated the use of every device of modern science to intensify its stupid mechanical horrors. We know in our hearts that civilization without a spiritual principle is bound to fail.

The war, however, is just what makes some doubt the most. "Christianity has no more availed to stop the war than civilization. How futile appear the Churches of the Prince of peace! Labor and similar movements, though making no Christian profession, will leave the Church behind and lead the advance along the path of right." In the autumn of 1914 many wrote in this strain, but the following years have given time to test their judgment. Even in the form of International Socialism, Labor has proved that it is easier to draft a program in committee than to get the rank and file to accept it. Our mentors now speak in the humbler tones of men who have found that it is easy to lose the way.

Of course, the failure of others does not condone the failure of the Church. Minority as she may be, if the Church had been faithful to her Master's teaching, the majority outside her borders could never have made the war. The Church must face the world's judgment. But the very fact that she is judged by the standards of Jesus shows the place which is given to Him by the conscience of the great world. The temper of the Churches is not Christianity—indeed, that is the indictment against them—and any thoughtful man can make the distinction. Christianity stands above the war as the one remedy for the diseases of human society, the one foundation for that new world we are committed to create.

Further, the foreign missionary enterprise is the one conspicuous internationalism. To the very ends of the earth it sends men out. To black and yellow, to clever and stupid, to attractive and repulsive, the missionary goes in the name of Jesus Christ. His support is found by men at home who have an interest in peoples they have never seen, and who wish to share with them the good that Chris-

tianity brings. For a parallel we should scarcely look to secular history, but we may well ask whether in the whole history of the Church there is any movement so remarkable. Is there any such corporate unselfishness or such an instance of imagination dedicated to the service of mankind?—Frank Lenwood, "Social Problems and the East," pp. 28-30.

The effects of the World War constitute a powerful factor in the development of native mentality. The Bantu were taken by surprise that European nations who led in education and Christianity should find no other means than the sword and accumulated destructive weapons to settle their diplomatic differences. Their vast contingent of laborers drawn from every tribe visited France, and returned to educate every section of the Bantu on the goodness of whites in Europe as against the hardness of whites in South Africa.—D. D. T. Jabavu, *International Review of Missions,* April, 1922, p. 254.

White men say, "Our civilization is the higher." To this the other races make reply, some by pointing with derision to the moral debacle of world-war; others with the declaration, "Only through freedom have you won the power to be great, and we must have that same freedom." White men declare that if the other races try to rule themselves they will make tragic, catastrophic blunders. To this they say: "Even if we make blunders and stumble and fall, they shall be our blunders from which we suffer and not—as now—yours."—Basil Mathews, "The Clash of Colour," p. 30.

For centuries the Churches have consistently encouraged men's avarice and bloodlust, and discouraged every approach to humane and kindly feeling. The late World War would never have been so disastrous had not the Churches committed their habitual betrayal of Him whom they profess to serve. If, instead of using their pulpits as recruiting platforms and their chancel steps as gun mounts, the Christian Churches all over the world had pronounced against war and denounced it as anti-Christian and inhuman, Christian missionaries in China might feel more justification for their existence. One may therefore be excused for thinking that the doctrines of Christ are either useless or dangerous. They are useless, as those who

profess Christianity—and it has always been fashionable to do so—in general profess it only with their lips and are otherwise unaffected in their pursuit of egotistic ends. If they are put in practice they become dangerous, because there are always some people who are really possessed by the high ultra-human ideals of Christ, and these people find themselves almost inevitably driven into the position of rebels and revolutionists, social and political outcasts, as Christ Himself was, since vested interests have always interpreted Christ's teachings in their own, narrow interests.—T'ang Yen Tao, *Student World,* January, 1924, pp. 24, 25.

No service which a better ordering of international affairs can render to missionary enterprise is comparable in importance to the object which gave its first impetus to the formation of a League of Nations—the prevention of war. War, and especially war between professedly Christian powers, not only makes plain the past failure of Christian forces, but hinders them in their present work and handicaps them for the future. We do not, indeed, forget that the Master came to send "not peace, but a sword" (Matt. 10. 34); and that the missionary Church is in a special sense described as "the Church militant." Even the literal and actual warfare carried on between nation and nation may, in a wonderful way, be at times overruled for the purifying and establishing of the Church, since it has often grown weak in prosperity and revived amid danger and violence. But in the normal order of life peace is the greatest interest of the missionary cause.

The mere waste of the capital accumulated by the toil of past generations is serious enough, since it involves the reduction of the standard of living of many thousands in different countries, among whom are numbered many of the most faithful supporters of missionary work. The dislocation of the eastern exchanges—a result of the war which few can have foreseen in its full seriousness—has also placed a new and particularly galling burden on the finances of the societies in Europe, and to a less degree in the United States. Thus missionary enterprise is acutely affected and injured even by the indirect and incidental reactions of war.

But the economic loss is of small account compared with

the human loss, in lives laid down or bodies crippled and unable to carry out the promptings of the spirit. Of those who fell in the late war, not a few had already dedicated their lives to the missionary calling, and a very great number might afterwards have heard the same call, or become steady supporters in the home field: they had shown the possibilities that were in them by their response to the call of the ideal in another form. Of all these the loss cannot be computed. But there is another consequence of the war which, from the missionary standpoint, is perhaps more serious still. There is the moral effect on the non-Christian world of the sight of the most powerful nations of the world, many of them claiming to be guided by Christian principles, locked in a deadly conflict and proclaiming that it must be fought out to the bitter end. If the inquirer from another continent, the heir to another civilization, points first to the fifteen centuries during which the Christian Church has had the opportunity to mold the life and policy of Europe, and then to the statecraft which led up to 1914, and if he applies here the test, "By their fruits ye shall know them," what answer is left to the Christian apologist?—G. F. Barbour, *International Review of Missions,* July, 1920, pp. 361, 362.

I feel I should not be true to readers . . . or to my own conscience, if I did not mention a difficulty which perhaps may not be peculiar to Japan, but which is certainly a real one with us, and one which it is the duty of those of us who name the name of Christ to recognize fearlessly and together. I refer to the attitude of many, who, as a result of the Great War and the many failures of the Christian Church, tell us that it is of little use to preach the Gospel of Christ as "the power of God unto salvation" until in the lands that call themselves Christian it has proved itself to have this power in social and international relationships. Need I say that it is not as a citizen of a country which is called non-Christian that I write in any spirit of criticism of those who live in the so-called Christian lands? It is rather as a brother writing to brothers and sisters in the common family of our Lord that I say that together we must bear this reproach.—Soichi Saito, "Japan of Today and the Christian message," *International Review of Missions,* October, 1923, p. 548.

The people of the Western nations have come to China to preach Christianity. Chinese, while admiring the evangelistic enthusiasm of Christians, cannot but observe certain points open to criticism. We need not go too much into detail, but will merely mention several more important matters. The Churches of the nations of the West, not only pray for the victory of their own countries in war-time, but also directly or indirectly use the strength of the Church to aid in war. Is this not contrary to Jesus' ideal of peace? Again, Jesus' program of world reconstruction certainly seeks the abolition of social and national evils, the turning of darkness into light. But the Churches of the Western nations, wishing to preserve their own positions, too often keep silent as to the faults of their governments instead of fighting them. Again, they are complacent in the face of evil social customs. Is this, they ask, the spirit of Christian reconstruction?—"China Today Through Chinese Eyes," pp. 118, 119.

Another result of the war was entirely unexpected. We all looked to peace to usher in a new era of internationalism. It gave us a perfect orgy of nationalism. And everything has been bent to the strengthening of the new national consciousness. It has touched the Church in every mission field, and has erected delicate and difficult problems which we can solve only together.—Kenneth Maclennan, "The Unity of the Service of the Kingdom of God," in "The Vision of the Kingdom." Report of the Missionary Congress of the Scottish Churches, Glasgow, Scotland, 1922, p. 235.

Though individuals have been redeemed from sin, and life has been made brighter and happier for communities here and there which have embraced Christianity, yet the sphere of international relationships is beyond doubt the sphere of human life which has yielded least of all to the claims of Jesus Christ and His lordship and control. At present the world is in a state of utter confusion. We have seen only too plainly the dreadful results of our present international politics, but we see no way in which their results could have been avoided. War is obviously horrible, but yet it appears inevitable. The best we could do in the last few terrible years was to try to mitigate its horrors, or feebly to point to some good features. The critics of

Christianity have hurled burning brands of criticism at the unstable thing we call the Kingdom of God. "The bankruptcy of Christianity now stands confessed," they say. Yet this is just where a little thought will save us from depression and despair. This war, far from representing the bankruptcy of Christianity, really represents a great advance in its conquest of the world. For this is the first war of which many people have said that it marks the collapse of our religion. In other words, Europe has found out that if nations were again Christian there would be no war.—E. H. F. Campbell, "Christianity and International Morality," pp. 54, 55.

We heard a great deal during the war and in the first two years after the Armistice about the failure of the Church. We are not hearing so much about that now. It is not that people no longer believe what they meant by that phrase, but that, however much they may feel that the representatives of Christianity have failed, they are intensely conscious of the need for what Christianity professes to supply. During the war, however deeply conscious men were of the horror of such an event within a professedly Christian civilization, they mostly saw pretty plainly what they believed to be their duty. After the war there was at first an almost universal relaxation, which has had nearly as much as the war itself to do with our present troubles; most people were just enjoying the moment, as the short boom in industry enabled them to do, and were not asking what their duty was. Now we have reached the inevitable stage of disillusionment, and though few people, probably, have as yet turned to the Church for what they want, at least they know that the world desperately needs something which only a world-religion can supply. Consequently, even if they still feel that the Church has failed, as they put it, that is not the uppermost thought in their minds. They are not now, as during the war, chiefly indignant with those who have let the world get into this parlous state; they are chiefly anxious to know what is the way out, and are wondering whether, in spite of the failure of Christian people to avert these calamities, Christianity may not after all supply the clue.—From an address by the Rt. Rev. W. Temple, at a Conference on International and Missionary Questions, Manchester, England, December 31, 1924.

Japan had all her wealth of humanity, her harmony of heroism and beauty, her depth of self-control and richness of self-expression; yet the Western nations felt no respect for her, till she proved that the bloodhounds of Satan are not only bred in the kennels of Europe, but can also be domesticated in Japan and fed with man's miseries. They admit Japan's equality with themselves, only when they know that Japan also possesses the key to open the flood-gate of hell-fire upon the fair earth, whenever she chooses, and can dance, in their own measure, the devil dance of pillage, murder and ravishment of innocent women, while the world goes to ruin. We know that, in the early stage of man's moral immaturity, he only feels reverence for the god whose malevolence he dreads. But is this the ideal of man which we can look up to with pride? After centuries of civilization nations fearing each other like the prowling wild beasts of the night-time; shutting their doors of hospitality; combining only for purpose of aggression or defense; hiding in their holes their trade secrets, state secrets, secrets of their armaments; making peace offerings to the barking dogs of each other with the meat which does not belong to them; holding down fallen races struggling to stand upon their feet; with their right hands dispensing religion to weaker peoples, while robbing them with their left—is there anything in this to make us envious? Are we to bend our knees to the spirit of this nationalism, which is sowing broadcast over all the world seeds of fear, greed, suspicion, unashamed lies of its diplomacy, and unctuous lies of its profession of peace and goodwill and universal brotherhood of man? Can we have no doubt in our minds, when we rush to the Western market to buy this foreign product in exchange for our own inheritance? I am aware how difficult it is to know one's self; and the man who is intoxicated furiously denies his drunkenness; yet the West herself is anxiously thinking of her problems and trying experiments. But she is like a glutton, who has not the heart to give up his intemperance in eating, and fondly clings to the hope that he can cure his nightmares of indigestion by medicine.—Rabindranath Tagore, "Nationalism," pp. 102-104.

It is not possible to say that Christianity has yet fully vindicated its power to unite the peoples of the world or to

shape our social and national policies. No nation can be called a Christian nation, and the Western States have certainly not exhibited the Christian virtues in any clear way in their dealings with China. Therefore we need not wonder if there is still a measure of doubt in the minds of Chinese as to the value of Christianity for their country. But it can be said that many individual Christian Chinese have been trusted by their fellow-citizens, that a large number of Chinese who are not Christians have recognized the ability and honesty of men trained in mission schools, and that the Church in China is one of the chief factors making for social betterment and international goodwill. . . .

I see in the Christian movement in China the chief direction in which China's coming into the family of nations is being dealt with in the right spirit. In this sphere she is seeing the West at its highest point in the persons of devoted and large-hearted men and women, she is discovering how she may relate herself to the higher life of the West and how she may give her best to the West in the common enterprise of the Spirit. Those elements in the movement which are open to criticism do not by any means destroy its value. They should certainly be dealt with and removed, and all that tends to genuine Chinese leadership and Chinese thought should be encouraged. In this way Western nations may help China to see that there are some who truly believe in China's own greatness and who seek her presence among the nations, not for the profit to be gained from her commerce, but for the enrichment of our common life in the one family.—Henry T. Hodgkin, "China in the Family of Nations," pp. 158, 162, 163.

The missionary is more than an interpreter, . . . he is a creator. He brings a new life, and a new ideal, and a new idea of God and humanity to the people. Let us as missionaries face the new task with caution, with kindness but without fear. We have a part to play in the reconstruction of the world.—C. J. L. Bates, *Japan Evangelist,* August-September, 1919, p. 291.

One of the assets of the mission college is the broadening touch it gives with other lands. It tends to develop as one of its finest by-products an international habit of thought in teachers scarcely less than in students. Recent events

have given poignant emphasis to the importance of such an outlook on life. If, as is being frequently asserted by publicists, the road to the peace of the world lies through China, just as does the provocation for another World War, the presence of colleges exemplifying world-wide brotherhood assumes a new significance. But really to accomplish such a cross-fertilization of cultures, they should be as inclusive as possible. For this reason Anglo-American cooperation should be encouraged, and if impracticable in certain institutions, it constitutes an added argument for a closer inter-relation among them as a group. Similar association with continental societies, or at least the presence of individuals from other European countries, is distinctly an advantage. All this gains much greater force when we look forward to increasing Chinese control in these colleges. They will come thus into a heritage more comprehensive and catholic than if in each case they merely perpetuate an American or British or Scandinavian type. Whether therefore in a given university or whether by intimate association in a system of Christian higher education, the fusion of the distinctive features of each country makes for the enrichment of the whole and prepares the way for them all to become in the fullest sense Chinese.—J. Leighton Stuart, *International Review of Missions,* April, 1924, pp. 243, 244.

The whole world knows of the strained relationship between China and her nearest neighbor, Japan. The Chinese Christian feels as keenly as the rest of his fellow countrymen the injustice of the high-handed treatment of China by the military masters of that country. There is, however, no ill feeling against the Japanese people on the part of the Chinese Christians and of all intelligent people in China. But we feel it is the duty of every lover of truth and justice to hate injustice and despotism and fight for righteousness and freedom. Has Christianity a helping hand to extend to save the situation? Have the Christians of these two nations anything to say or do? Can those who would live and die for the same Christian principles stand together against the common foe, irrespective of nationality? Are we willing and daring enough to stand for right against might? The world has yet to see what the forces of the Christian army can do, in the strength of their

Lord, in helping to solve such world problems of which there are many.—Cheng Ching Yi, "The Chinese Church," in "China Today Through Chinese Eyes," pp. 140, 141.

On December 21, 1923, Count Yamamoto, the Prime Minister, published a Christmas message which gave exalted expression to the Japanese gratitude to foreign peoples for the liberality and promptness of their relief. The message says:

"More than one thousand nine hundred years ago Christ was born in Bethlehem of Judea to preach love and mutual helpfulness among the world's peoples, and the spirit of his teaching was exhibited in all its beauty by the peoples of the world on the occasion of the recent disaster which overtook our people, who received and appreciated the relief sent by them in the same spirit also.

"The year 1923 will go down in the history of the realm as one of a catastrophe unparalleled in its magnitude and far-reaching in its effects. September 1 will forever remain in the memory of our people as a day of terrible disaster to the nation, but the somber anniversary as it recurs year by year, will always remind the whole Japanese nation of the bountiful help and ungrudging sympathy received from across the seas in those days of affliction. The people in foreign countries, perhaps, may not fully realize the intensity of the emotion of thankfulness that their sympathy awoke in our hearts, but indeed it is hardly possible to exaggerate in description how deeply moved our people were by the humane and warm assistance so liberally bestowed upon them by their friends across the seas. Many public and private functions, such as the Tokyo Citizens' Thanksgiving Ceremony for expressing national gratitude to foreign nations, have since been held in different parts of the country to demonstrate popular feelings. On the 12th instant, speaking as the representative of the government in the Imperial Diet, I expressed my deep sense of thankfulness to the various countries concerned for their prompt and spontaneous efforts to succor our countrymen at the time of the earthquake. In the Houses of Peers and of Representatives, resolutions expressive of the profound gratitude of our people for the deep sympathy extended to them by foreign sovereigns, rulers and nations alike, seconded as it was by material assistance on the most gener-

ous scale, were moved and unanimously passed as being in conformity with the wishes of the people.

"It is the first time that our people have been the recipients of such cordial compassion and sympathy from all parts of the world and it is but natural that they have been indelibly impressed thereby. Their constant and most earnest desire is to reciprocate as best they may whenever opportunity offers. The Japanese people are now fully conscious that harmonious cooperation and mutual assistance among the nations, not only politically but morally, must form the basis of international friendship. This idea, which the catastrophe rooted forever in the popular mind, will, I firmly believe, express itself in diverse ways for the betterment of our relations with foreign countries and will also act with great force for the preservation of universal peace."—"The Christian Movement in Japan, Korea, and Formosa," 1924, pp. 18, 19.

Some favored few gain through travel and intimate personal contact a feeling of respect, sympathy, and appreciation for other peoples. But for the vast majority of human beings the experience of world fellowship can come only through increasing participation in the pursuit of world objectives. As such ends are grasped and made our own, world-wide fellowship deepens even with peoples we do not see. We grow to spiritual maturity as we participate in this process with other humans and with God. Generation by generation, as we grow in the capacity to vision and to adopt cooperative ends, our capacity for fellowship with God and man will deepen. Such suggestions as the League of Nations and the World Court are not merely possible ways of escape from war; they may be thought of, also, as providing contacts in the pursuit of common ends that will mean greater richness of life. The discovery of world-purposes such as those embodied in the twenty-third article of the League of Nations, and the encouragement of people everywhere to put first cooperative constructive effort for a new and better world is missionary education.—Daniel Johnson Fleming, "Whither Bound in Missions," p. 198.

By the nature of his calling, the missionary is an apostle of internationalism. He bears a message of peace and goodwill to all men; he proclaims one God for the human race and hence one brotherhood for men; he seeks to estab-

lish a kingdom of universal justice and love; he belongs to the Church, an organization which brings into one fellowship all nations and races. Who can doubt that twenty-eight thousand men and women scattered over the earth who stand for these things, will accomplish much in the way of overcoming the misunderstandings and the prejudices which divide the world? Particularly should this be so in respect to the relations of the West and the East. There the fundamental need is the interpretation of the one civilization to the other. And who can do this better than the Westerner living in the East who seeks to see people and things through the eyes of Christ? The late Hamilton W. Mabie, Literary Editor of the *Outlook,* upon his return from a journey around the world, remarked: "The missionary movement has become the greatest unifying power at work among men." Dr. Edward Everett Hale once said to the author that in his opinion the first time a map of the world was hung in a New England pulpit marked a new epoch in human affairs.—Cornelius H. Patton, "The Business of Missions," p. 247.

We should remember that the real power behind international as well as national progress towards better conditions is public opinion—not sudden bursts of temper or sentimentality, but enlightened, matured public opinion. That is the power behind all human law and all custom. . . . There is no reasonable doubt that the great majority of the people of most civilized nations are strongly opposed to involving themselves in war, and the question inevitably arises "How is it that nations composed of people who don't want war are continually fighting?" The answer is that the opinion against war has been without adequate institutions to give it effect. War is an international affair; and to prevent it there must be international opinion, and international action upon that opinion, and the international institutions to give effect to that opinion. . . . All these international questions call for an understanding of the infinite varieties of human interests, conditions, opinions, traditions, prejudices, beliefs, inherited modes of thought and feeling, all of which make agreements difficult.—Elihu Root, *Foreign Affairs,* April, 1925, pp. 352, 353, 355.

If, as we believe, Christianity is the real remedy for the

ills from which the world is at present suffering, the educational work of the Church abroad is of supreme importance. If Christian principles are to exert an influence on the relations between different nations, they must be understood and in some form accepted by all peoples. In dealing with the question of Christian education among the peoples of Asia and Africa, we are touching the springs from which, more than from any other source, we may hope that the regeneration and reinvigoration of the world may come.—J. H. Oldham, "The Western Contribution to Education in Asia and Africa," in "Christian Education in Africa and the East," p. 11.

Internationalism has no sound and firm basis save in Christian principles and ideals. And no one can take the principles and ideals of Jesus and His Gospel as authoritative throughout the range of human interests, and not believe in an international order, organized and maintained for the preservation of peace through the administration of justice, as both possible and necessary. All the demands now vocal for disarmament, for greatness through service, for the rights of weaker nations, for the substitution of reason for might, and law for war, for the putting of international intercourse on a human instead of an animal basis, all these are thoroughly Christian in spirit and meaning and aim. And no one who sincerely professes to be a Christian should fail to enlist among those who propose to bring in a new order of righteousness, and goodwill, and human brotherliness.—William Pierson Merrill, "Christian Internationalism," pp. 142, 143.

The outstanding fact of the post-war position is this, that economic world-unity has actually arrived, while spiritual world-unity is not yet in sight. The nations are tied together by an economic interdependence which they cannot escape; they are kept apart by the absence of mutual sympathy. As a writer in the *Round Table* has put it, "The attainment of a world-commonwealth is the inexorable condition of world-freedom. . . . This final freedom is not yet in sight, for the spiritual basis of the world-commonwealth is as yet lacking." We have not yet enabled the one great Reconciler to stand forth visibly among the nations, as they strive in their house of bondage, and say

to them in terms which compel assent: "Sirs, ye are brethren!"

It is only a vast extension of missionary work that will enable Him to do it. The missionary is the one true builder of the world-commonwealth, on which the human future depends, by bringing men everywhere into the experience of Christ's Atonement—making them one with each other because one with God in Him.—E. A. Burroughs, "The Missionary Motive," in "The Vision of the Kingdom." Report of the Missionary Congress of the Scottish Churches, Glasgow, Scotland, 1922, p. 19.

The suggestion that any other people are harboring a hostile intent toward us is a very serious charge to make. We would not relish having our honorable motives and peaceful intentions questioned; others cannot relish having any of us question theirs. . . . "Peace is an adventure in faith."—President Coolidge, Address to the Graduating Class of the Naval Academy at Annapolis, June, 1925.

## CHAPTER VI

## MISSIONS AND A WORLD OUTLOOK

### Questions

*A. Humanity as One Family.*

1. Are we to think of humanity as one vast family, with like hopes and fears and needs, and with common interests, or as composed of a large number of racial and national groups, each having its own characteristics and interests, and these interests sometimes being consonant with those of other groups, and sometimes in conflict? What considerations would lead us to think of humanity in the former way? What in the latter way? What present-day factors actually tend to develop a unified view of the world? What factors tend toward a contrary result?
2. Given the first conception, what obligations to the other members of the human family is upon each great social group? Which of the following would you include in your answer? To what, if any, would you attach qualifications?
   a. To share the strains incident to calamity and catastrophe.
   b. To share the spiritual outlook and larger hope for the race.
   c. To share the heritage of knowledge and social experience.
   d. To share opportunity and economic privilege.
3. In what ways are these methods of sharing life actually in process here and in mission lands? What

part in the process has the missionary enterprise, at home or abroad?

4. Given the second conception of humanity as consisting of a multitude of large groups having more or less conflicting interests, in what way do conflicts become manifest? Are these conflicts increasing or decreasing in number and degree of intensity? Why? What contribution is made by missions toward alleviating strain and tension in relationships between groups or between individuals? What more, if anything, might missions do in this connection?

*B. Unchristianized Aspects of the Life of the World Family.*

1. What are the major social and economic ills of the world life? Are these ills especially characteristic of certain nations or races? If so, of which? Is any great group free from them? Which one? Are the causes of these ills to be found in social immaturity, in social maladjustment, or, as some claim, in the plain "human nature" of individual folks? Are the remedies to be sought in education, in social change, in individual regeneration, or in some other solvent of difficulties or cure of ills?
2. Viewing humanity as a whole, what lack or need especially characterizes these countries to which missionaries go? What lack or need especially characterizes the United States?
3. Is the difficulty of Christianizing these aspects of modern life due to faults of emphasis in the teaching of the Churches? If so, how and where? If not, wherein do the difficulties lie?
4. In promoting the work of missions what opportunities do you see for Christian experiment looking toward better industrial and racial relations? What experiments would you like to see tried? Where would you like to see them tried?

*C. Need at Home for the Help of Worthy Life Values Emerging from a Developing Christian Enterprise Abroad.*

1. What are the peculiar characteristics, if any, of occidental Christianity? What are its strongest features? What are its chief weaknesses? Where would the best characteristics of Western Christianity, if transplantable, be most likely to be of high service to developing Christian groups elsewhere? Are there lacks or needs in so-called Christendom which might conceivably be met by a shared life to which European and Asiatic and African Christianity would contribute? If so, what are they? How could our needs and inadequacies best be ministered to from these lands?
2. What particular values in fulfilling our inadequate life are to be hoped for from the developing churches in Japan, in Korea, in China, in India, in Africa? From the older Churches in Europe? Whence in these countries would we expect to get the most inspiring lessons of sacrifice, simple-heartedness, faith, prayerfulness, the values of meditation, love of music, love of the beautiful, etc.? What bearing has the diversity of spiritual gifts among the different human groups on the question of the adequacy of Christianity to meet the moral and spiritual needs of the whole world?

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In view of the conclusions to which you may have come as a result of all these studies, how would you express the purpose of and motive for missions? How bound the field within which missions should be carried on?

QUOTATIONS

The world has grown very small in these modern days. The life of peoples has become most intricately interdependent. In commerce, in international intercourse, in our intellectual life, etc., we have felt the need of more and better representatives from each other so that our increasingly interlocking life may develop smoothly and helpfully.

Surely in the spiritual sphere, too, a new era has dawned. In this phase of our life, where the really deep and fundamental things of our being lie hidden, where the forces and impulses which determine all our actions spring from, we too need a greater number of representatives and ambassadors to bring to each other the best and deepest in us, which is the only way we can call into being the new world order which we today are all yearning for.—T. Z. Koo, at a Conference on International and Missionary Questions, Manchester, England, January, 1925.

The great issue of the larger life of peoples in Asia today, as throughout the world, is how to build a nation under conditions of increasing democracy. That it cannot be done by mere statecraft is increasingly clear to all. That it can be done only through an infinity of human reciprocity is coming home to the minds of many Japanese, Chinese, and Indian patriots. That Christianity alone among world forces, as it lays hold completely on life, can do this, not a few of them begin to discern. With almost pathetic readiness for its concrete approach to them and their baffling problems but also with a certain bantering aloofness, they are asking whether the Christian forces have it in them to press an advantage which hardly the mountain overcoming faith could a little while ago have envisaged. So clear is this strategic opportunity of Christianity to many leaders of Oriental opinion that it is not difficult to discern among them a certain mood of sympathetic banter. Is Christianity going to press to the utmost the almost inconceivable advantage which is opening up? Is that quality of moral adventure in it, which is so strongly called out by opposition and danger, going to be equal to the challenge of a vast available opportunity, into which the situation would almost compel it to come?—Robert A. Woods, Boston, speaking before the Foreign Missions Conference of North America, January, 1921. From report of the Conference, p. 169.

Every meal that we eat, every fabric we wear, is linked up by invisible threads of connection with the labor of African negroes, South Sea Island plantation boys, and the orchards of Nearer Asia. The world is one today in an inextricable interdependence of labor, of commerce, of foods and fabrics. . . . This amazing contraction of space, this

incredible expansion of our range of expression, this positively bewildering multiplication of our contacts as individuals and as nations—all achieved by the technical miracles and modern applied sciences—could be illustrated in a thousand arresting ways. But a larger issue lies behind. . . .

With these physical interactions and these mechanical and commercial links that bind the human family into this state of inextricable interdependence there goes an infinite ramification of moral and intellectual and spiritual contacts and relationships which transform life and are with startling speed creating a new mind in the world, propounding new enigmas for statesmen, confronting with an almost wholly fresh challenge the statesmanship of the Christian forces.—Basil Mathews, "The New World Situation," in "The Vision of the Kingdom." Report of the Missionary Congress of the Scottish Churches, Glasgow, Scotland, 1922, pp. 94, 95.

Even people who cannot read at all are having their minds changed. In some parts of the Far East there are more cinemas in proportion to the population than there are in London. And the film tells to the people of every Asiatic race in the language that any man, woman or child, however ignorant, can understand—i. e., the language of the picture—the story of the world's life. The "Deadwood Dick" Wild West cowboy type of film has so stung the imagination of the Chinese boy of sixteen that he has been firing off revolvers in Buffalo Bill's best style, and a censorship has had to be established in some centres to stop the import of this sort of drama. The film flickers before the eyes of the East not only the wild feats of Buffalo Bill and the antics of Charlie Chaplin, the Oxford and Cambridge boat-race and Sherlock Holmes, but the race-conflict (as in the prizefight between the Negro Siki and the Frenchman, Carpentier), and the passionate romances of the West, that degrade the white woman in the eyes of the East. He contemplates with oriental reflectiveness the battle scenes of the Somme and the surrender of the German navy. Behind those impassive, inscrutable faces, as they sit in their cinemas or study in their classrooms, the new thoughts of the West are creating fresh ambitions for the East.—Basil Mathews, "The Clash of Colour," p. 43.

It is difficult to speak of European problems, since all problems are now more or less world problems. Such questions as disarmament, immigration and emigration, far from interesting our continent alone, interest equally overseas populations. The crisis passed through by the world between 1914 and 1919 is the first instance where the larger portion of the human race—almost, in fact, the whole—were involved. Out of the 1,750 millions of the earth's human beings, 1,550 millions are among belligerent nations. The narrow limits of European territory, the density of its population, its races and the traditions held in common, render our quarrels specially dangerous for the world at large and complicate our material problems through innumerable sentimental side issues. The aspect of the problems may be European, their incidence is world-wide.—William Martin, at a Conference on International and Missionary Questions, Manchester, England, January, 1925.

Those great evils against which we have to fight in the name of God are not confined geographically or conditioned by race. Goodness and evil alike know no boundaries. The devlopment of the opium evil in China sweeps back upon Europe and the drug peril becomes international. The immorality of one people sooner or later becomes a world menace. As an influenza scourge sweeps around the world without distinction of color or place so the forces that destroy the souls of men pass from nation to nation.

In the face of an outburst of world greed, nations retain the generous ideals of days gone by only with the utmost difficulty. The reinforcement of the powers of goodness for all the peoples of the world becomes one of the outstanding needs of the hour. Moral ideals and vitalizing energies for good have international scope and world-wide power.—Nelson Bitton, "The New World Situation," in "The Vision of the Kingdom." Report of the Missionary Congress of the Scottish Churches, Glasgow, Scotland, 1922, p. 106.

The indigenous inhabitant of the tropical and subtropical regions is fast awakening to the injustices imposed upon him; he is learning that the white man cannot do without him; he now knows that in literature, commerce, politics, and industry, there is no height to which he cannot ultimately attain, and he is demanding with ever-increasing force and power, his place in the world—he does

not ask in sentimental language for the place of a brother, but he is determined to reach, in every sphere, the full stature of a man.—John H. Harris, "The Economic Exploitation of the Tropics," in "Western Races and the World," Edited by F. S. Marvin, p. 227.

The desire to be admitted into the human family without reserves or compromises, without outbursts of indignation or smiles of derision, will tomorrow fill the heart of the whole of Africa.—Georges Hardy, "Vue Générale de l'Histoire d'Afrique," p. 173, quoted in *The International Review of Missions,* October, 1924, p. 488.

Reverence for life, an interest in persons as persons, the spirit of justice and fair play, sympathy with one's fellowmen and the desire to serve them and the purpose to seek first the Kingdom of God are the qualities which, expressed in the lives of individuals, promote racial understanding and goodwill. If the home and the school succeed in forming these dispositions, those who possess them will not be found wanting when the time comes to apply habits acquired in a more restricted environment to wider relations. An ounce of humor, of human understanding, of the sense of fair play, of the instinct for dealing with men may often be worth more than pounds of admirable racial theory.—J. H. Oldham, "Christianity and the Race Problem," p. 244.

I have no hesitation in saying that those who are gifted with the moral power of love and vision of spiritual unity, who have the least feeling of enmity against aliens, and the sympathetic insight to place themselves in the position of others will be the fittest to take their permanent place in the age that is lying before us, and those who are constantly developing their instinct of fight and intolerance of aliens will be eliminated. For this is the problem before us, and we have to prove our humanity by solving it through the help of our higher nature. The gigantic organizations for hurting others and warding off their blows, for making money by dragging others back, will not help us. On the contrary, by their crushing weight, their enormous cost and their deadening effect upon the living humanity they will seriously impede our freedom in the larger life of a higher civilization.

During the evolution of the Nation the moral culture of

brotherhood was limited by geographical boundaries, because at that time those boundaries were true. Now they have become imaginary lines of tradition divested of the qualities of real obstacles. So the time has come when man's moral nature must deal with this great fact with all seriousness or perish. The first impulse of this change of circumstance has been the churning up of man's baser passions of greed and cruel hatred. If this persists indefinitely and armaments go on exaggerating themselves to unimaginable absurdities, and machines and store-houses envelop this fair earth with their dirt and smoke and ugliness, then it will end in a conflagration of suicide. Therefore man will have to exert all his power of love and clarity of vision to make another great moral adjustment which will comprehend the whole world of men and not merely the fractional groups of nationality. The call has come to every individual in the present age to prepare himself and his surroundings for this dawn of a new era when man shall discover his soul in the spiritual unity of all human beings. —Rabindranath Tagore, "Nationalism," pp. 121-123.

Not long ago Christian nations were engaged in a mortal struggle and the scramble for spoils is not yet over. Each nation prayed for victory in arms. This was bad enough, but today in Africa and elsewhere the name of God is used by white men in their demand for preferential treatment and power, and out in America nominal Christians hound the Negro to death. The East is said to be sleepy and unprogressive but the West while making material progress seems to be degenerating in the spiritual sense. It seems to be going back from the teachings of Christ to Jehovah, the war God of the Old Testament. Western countries or their colonies have closed their doors to the crowded populations of the East but they are ever seeking advantages in the Orient. Any eastern land that is averse to foreign intrusion is termed barbarous and unprogressive but the same terms are not applied to western peoples who adopt the same methods. Further, accounts even of countries long settled by Orientals dwell on the rich and healthy parts of these lands that might yet be colonized by Europeans. In the midst of all this comes the missionary from the West and preaches "Peace and goodwill on earth." Oh, the tragedy of the situation!

The western Church comes to the East with a shell on its back. The East wonders whether it can cramp itself into this shell without endangering its self-respect, freedom and existence. It is not Christ that is questioned but the Church in its modern garb. That is the cause of the whole question. At least some Christians out here realize that they will themselves have to help in solving the problems that face our Church, and thanks be to the few from the West who do their utmost to help, guide and encourage them in the attempt.—H. W. Mediwaka, *International Review of Missions,* January, 1924, pp. 58, 59.

Actually then, what kind of fraternity has Christendom offered as a substitute to Islam? What sort of Catholicism? What program for human unity? It is awful to have to put this question—and despairing shame prevents one from answering it. Catholicism!—with Christendom rent through and through, with hardly even the will to mend the rents! Fraternity!—with the poisonous attitude of the sects to one another in Islamic lands, and alas, not in these exclusively. Humanity!—when Christian brotherliness seems hardly even to mitigate, much less abolish, the bitterness between class and class, or the racial dislikes and downright hatreds between nation and nation! Truly in *practice,* Christian fraternity has been more limited than Islamic.—Rev. Canon Gairdner, "Racial and Religious Contacts in Near East," in "The Vision of the Kingdom." Report of the Missionary Congress of the Scottish Churches, Glasgow, Scotland, 1922, p. 219.

Since the days when the Church and the State became separated from each other, Christianity has practically ceased to hold the imagination of the people, and the sum-total of what we have in our modern world which, for the sake of convenience, we call modern Western civilization, has developed in spite of Christianity. In our scientific discoveries, in our social organizations, and especially in our political dealings with one another does any one have the presumption to say that there is even the slightest trace of Christian influence? The crowning stupidity in all history, the War of 1914, is an irrefragable proof of the absence of Christian sentiments in the modern world of Europe and America. The supreme problem confronting

the Western nations today is therefore not to send out missionaries to China, to Japan, or to India, but to try to recover the religious heritage which they have lost. When they have done that again, missionaries will not be needed, because the rest of the world will then be drawn to the Christian religion as irresistibly as a pin to a magnet. The force of example is the essence of Confucian teaching; it should also be the essence of Christian teaching.—Chang Hsin-Hai, *Student World,* January, 1924, pp. 22, 23.

The non-Christian lands have not all been, nor always been, contemptuous of the material. Witness China. But they have been becoming profoundly suspicious of the materialism of the West, and the war has confirmed them in their suspicions. The distrust of Japan, where Western materialism has most conquered, by other countries of the Orient is of vital significance.

The "New-Tide-of-Thought" movement proclaims this from the housetops in China. Gandhi personifies it in India. That leader of three hundred millions is reported to have declared: "If I could say the word that would make India free tomorrow, and have her under the same sort of civilization that England has, I would keep silence." —Paul Hutchinson, *Atlantic Monthly,* September, 1923, p. 392.

No one can be more concerned in this quest than the missionary. The days are past or passing in which there was a sharp contention between those whose great concern was to carry the Gospel to every nation and those who pleaded that this nation must first be made Christian, and then might safely carry its experience to the ends of the earth. It is clear now that there can be no postponement of the missionary task; it is impossible to wait until there shall arise a Christian nation, Christian through and through. It is not the divine way, it would seem, to let one task be completely finished by the Church before another is thrust upon it. The outgoings of Christian people cannot be checked. But at the same time no one knows better than the missionary how much the character and the power of his service depend upon the depth and intensity of the Christian life as it is set forth in Christendom. . . .

The missionary . . . is embarrassed in his work by

the knowledge that in Christian countries there is so much that is either non-Christian or sub-Christian, and that Christian society takes this as almost inevitable. The knowledge of this is becoming common property in Africa and the East. And it is not so much the imperfect obedience that startles the observer, it is rather the acquiescence of Christians in conditions which are manifestly unworthy of their faith.

Every faithful attempt therefore to apply Christianity to human society in the West will have far-reaching effects in the East.—Edward Shillito, *International Review of Missions,* October, 1924, pp. 586-587.

The Church has been charged . . . with failure to make its principles effective in the life of the world today. The failure may have its partial explanation in the fact that the Church has not seriously undertaken the intellectual effort necessary to relate its conception of life to the actual conditions of modern society. Its teaching in regard to Christian duty is not substantially different from what it was when the conditions of life were far simpler and the relations of individuals were mainly with other individuals. The mind of the Church has occupied itself with philosophical and theological problems, with the text and contents of the scriptures and with the history of its own past. But it has not set itself to grapple in earnest with the complexities of modern life and the problems which they create for the Christian conscience. It has consequently been unable to give to men the moral guidance that they need. It has often been impotent not because it was without an ideal but because it lacked knowledge of the conditions which the ideal must transform.—J. H. Oldham, "Christianity and the Race Problem," pp. 237, 238.

If the advocates of Christianity are to produce any effect on Moslems, they must begin by saying that a majority of those who live in what are called Christian lands have practically rejected the ethical standards of Christianity. They do not live its life, they do not practice its ethical teachings and they are constantly lapsing on the one side into gross superstition and on the other side into immorality and low standards of truth. It is only a very small share of what constitutes the area and the population ordinarily

defined as Christian which even approximates to Christian ethics. . . .

The strongest bar to the conversion of Moslems to Christianity is not the hardness of heart of the Moslems, but the failure of the hearts of Christians to lead Christian lives. Give the world one hundred per cent Christianity and the world, Moslems included, will become one hundred per cent Christian. While our business, our marriages, divorces and remarriages, our laws, our government and our politics, the labor of children in Christian lands, the oppression of the poor that have no helper, the unjust distribution of our whole economic system—while these things remain, and are known by all the world, the example of Christianity will leave the world as it is today two-thirds Moslem and non-Christian.

In vain, do we send forth millions of treasure and thousands of missionaries and sow the words of Christ in every tongue, unless Christian lives and Christian institutions, in thought, word and deed, are present in all Christian lands. Let us confess our sins before Almighty God and our fellowmen, proclaim in Moslem lands the teachings of Christ, but cease to vaunt Christianity until we have made our lives Christian and Christianity itself, Christian.—Talcott Williams, *The Moslem World,* January, 1925, pp. 22, 25.

Contact with non-Christian students forces one to reiterate that we must frankly face the issues raised by Jesus Christ in our social and national life. The appalling results of the failure to attempt to relate Christianity to politics, commerce, and industry, amounting to a practical denial of Christ, are the most fatal hindrance to the acceptance of the Gospel. The only effective preaching is the *living* of the Gospel, and until the whole of life, both corporate and individual, is Christianized, there can be no complete answer to those who hold another faith.—J. O. Dobson, *Student World,* January, 1924, p. 40.

Each man can see his own civilization with the eyes of love; he singles out the best in it as normal, the worst is glossed over; but when he looks at another civilization he has another standard; he is tempted to compare his best with the worst in all others. The Westerner will tell the Easterner that caste is a grave evil from which the West

is free; but the Indian soon learns that caste though disguised is not unknown in the West. He hears perhaps from one missionary that womanhood and family life are hallowed in the West, and are not as in the East; and he answers, "You speak of the purity of your family life and contrast it with the worst in our land. We read your divorce cases and we know the shame of your city streets; and if these are an example of your Christian civilization, we are not impressed by it." So the barren controversy proceeds. Each side is tempted to put forward its best; and there is no just comparison possible. The fault must lie in part with us; by our calm assumptions we put the Indians on the defensive. If we saw things from the first with the bold freedom of an understanding fellowship, we should not awaken the resentful retort. We should go with humility of spirit; and humility always awakens humanity; for humility takes the lowest place; and it is there men come into fellowship.—Edward Shillito, *International Review of Missions,* April, 1921, p. 178.

The missionary is not responsible for everything in the West. He need not try to explain everything. He should certainly not try to justify everything in the lands from which he comes. No amount of whitewashing can cover up the black spots in our own beloved home lands. Some of the things at home we frankly regret, and among them is the attitude that many of our people take towards our Oriental brethren. We can only apologize for it and do what we can to improve that attitude.—C. J. L. Bates, *Japan Evangelist,* August-September, 1919, p. 290.

The Church must aim at manifesting Christianity as what it essentially is—a world religion; and it must at the same time reveal it, as not only challenging everywhere those forces of "the world" which its members renounce, but actually projecting and, as far as lies within its power, building up a social fabric constructed in despite of them. As regards the first point, it must be clear that if the Church is to win the world it can only be by conceiving and presenting itself as a Society to which every part of the world has a unique and essential contribution to make. Yet it is this ecumenical character that the Church has in recent ages so largely lost. Even the vast extent of missionary effort scarcely avails to qualify this statement,

since the Faith and the ceremonies associated with it are offered to men of other races in a far too exclusively European, or even national form. Even when we succeed in interpreting our religion in an international sense, we are too inclined to stop short at the confines of the white race; we fail to carry it forward to that inter-racial conception which is alone adequate to express its true content. Yet the problems we are apt to describe as international are often more correctly conceived as inter-racial. And if the Church is to meet them, it must do so as an inter-racial body in the fullest sense. We have hardly begun to realize how greatly Christianity might be enriched by incorporating the spiritual experiences and intellectual qualities of other races than our own, to say nothing of the developments in liturgical expression and ecclesiastical art which a truly universal Church might be expected to manifest.—"International Relations," C.O.P.E.C. Commission Reports, Vol. VII, pp. 122, 123.

The new atmosphere of thought in which men and women, today, in widely separated countries, are working for better social and international relationships is the justification for re-examining problems that have hitherto been considered insoluble; and the reason for attacking these problems with hopefulness is that through the fulfillment of the new demands for world-wide cooperation the highest religious aspirations of mankind will find ever fuller expression, the demands themselves being the outcome of a clearer understanding of the spirit and teaching of Jesus Christ. —Janet Harvey Kelman, "Labor in India," pp. 7, 8.

Looking further still into the future, we may see the day approaching when the Churches of the great Eastern lands, so far importers of Christian teaching and guidance, will begin an export traffic to the Western Church of a value which as yet we have no standards to measure. The World's Student Christian Federation, which met in Peking in 1922, discussed social questions, and notably the problem of war, and drew much that gave life and point to its discussions from the fearless, energetic thinking of the younger Christian students of India, China and Japan. The Shanghai Conference, about the same time, laid down canons for the improvement of industrial conditions with a courage which should inspirit other Churches. . . . In

India I met a young Indian leader, facing the problem of the education of his particular community and leading a radical movement for a new type of Christian college. I can mention here only two of the thoughts that moved him most. The first was that his community must be put into a position of unity with other communities till now thought to be its rivals, and that this unity must be regarded as an instrument for the service of India as a whole. Second, that it was waste of time to talk of Christianity for India today, unless it was aiming with more literal faith to accept and apply the New Testament standards in regard to wealth, rank, brotherhood and all the organizations of daily life. Such voices from the East will speak to the Churches of the West with a startling emphasis, and we shall receive their message as something which God could speak only through Eastern lips.—Frank Lenwood, C. O. P. E. C. Commission Reports, Vol. XI., pp. 215, 216.

The whole missionary enterprise depends on the existence in Christian lands of men who carry on their hearts the needs of other men and who feel responsibility for the meeting of those needs. The radius of their brotherhood must be that of the human race. It is a brotherhood which looks outward for its expression but upward for its warrant—a brotherhood born of the Christian religion, resting on the common Fatherhood of God and the universality of Jesus Christ, and proceeding upon the assumption that the unit for our social thinking must be humanity.

It is an immeasurable asset for any international organization that in every land of the earth today there exists a body of men, larger or smaller, to whom it is natural to think of others in terms of brotherhood and friendship, whose habit of mind is to think of the merits instead of the demerits of men of other nations, who would rather believe well than ill of men around the globe, who understand the spiritual language spoken by men of other tongues. Such groups have actually been built up by foreign missions all over the world. They put any great movement for the good of humanity in the position in which nascent Christianity found itself in the spread over the whole earth of the Jewish race, as a result of which there was everywhere a small or large group to whom the new doctrine could be presented intelligibly, among whom actually it did ordinarily take its

first root. As a result of foreign missions thousands of men in all lands are already in league with one another at the deeper levels of life. . . .

The spirit of sacrifice must be formed in all nations. Everywhere, quietly, insistently, forcefully, men who believe in the spirit of service and sacrifice as over against the spirit of selfishness and distrust of others must propagate their faith. But where is there any adequate basis for such a spirit except in the Gospel of Christ? And where is such a spirit so marked as in foreign missions? Foreign missions is the test of it and the greatest single manifestation of it anywhere. The missionaries themselves are exemplifying it —they are on foreign fields for other men's sake. . . . In every non-Christian land the Christians constitute the one group whose faith carries this spirit as part of its inescapable logic.—"The Missionary Outlook in the Light of the War," pp. 19, 21.

So we live our wonderful and romantic modern life, our destinies visibly woven with those of people of every race and speech, our ordinary necessities coming from countries whose very names were unknown to our grandfathers. And yet, when we turn from the material facts to the ideas by which most of us live, how pitiably inadequate they are to the overwhelming facts. Most of our opinions are drawn from a very tiny circle, a family, or people who happen to be its friends, a village, a parish, so familiar that we probably never realize in the least how narrow the circle is. The largest unit most of us can apparently imagine at all is the nation. In national affairs, so little have the facts penetrated into our thoughts, we generally take it for granted that every nation is self-sufficing, or could be, or ought to be, and has more or less reason to be afraid of every other and that its first and indeed almost its only duty is to itself. When the problems raised by our international affairs force themselves upon us, it is behind this great rampart of Nationalism that most of us retire.—H. T. Jacka, "The Road to Christendom," pp. 61, 62.

If modern Christianity is something apart from the world's real evils, from its springs of hatred and oppression and misery, then already, in spite of all appearances, it is as dead as the worship of Mithra. Most certainly any Church that admits distinctions on the ground of race, in the

lives of its members, can have none but temporary success in Asia and Africa. In every recent struggle to extend men's liberty or to abate their miseries the Church has taken no corporate action, and as many of its members have been on what proved to be the wrong side as on the side which now all recognize to have been right. So each victory of the right won without the Church's help and in spite of the opposition of its leaders, as when slavery was abolished, or child labor in mines, weakens its appeal to be the guide of men's consciences. This struggle over race domination and racial disabilities, in which innocent millions may perish, seems to threaten its very life. Europe and Asia, Europeans and Asiatics, European and Asiatic thought have for many centuries been drifting apart. Science, industry and politics have at length reestablished a contact that every year grows closer. But without a common sharing of the things of the mind, and of something of the fellowship of a corporate society, increasing contact can only bring increasing antagonism. If that antagonism grows, the struggle of many ages, of which Greek and Persian, Saracen and Crusader were transitory protagonists, will again be renewed, but on a vaster, more destructive scale than ever before. None can foresee how reconciliation can come, whether from a Church in which the spirit of its founder is renewed, or from some new and as yet invisible source.—Norman Leys, "Kenya," pp. 374, 375.

## HELPFUL BOOKS

These especially pertinent for this study are marked with *


*Anesaki, Masaharu. *The Religions and Social Problems of the Orient.* N. Y., Macmillan, 1923. $1.00.

Campbell, E. H. F. *Christianity and International Morality. Cambridge,* Heffer, 1921. £0/3/–

Chirol, Valentine. *The Occident and the Orient.* Chicago, University of Chicago Press, 1924. $2.00.

*Fairchild, Henry P. *Immigration; a World Movement and Its American Significance.* N. Y., Macmillan, 1925. $2.80.

*Fleming, Daniel D. *Whither Bound in Missions?* N. Y., Association Press, 1924. $2.00.

*Glasgow Missionary Congress, 1922. *The Vision of the Kingdom.* London, Marshall Brothers, 1922. £0/3/6.

Gregory, J. W. *The Menace of Colour.* London, Seeley, Service, 1925. £0/12/6.

King Hall, Stephen. *Western Civilization and the Far East.* N. Y., Scribner, 1924. $5.00.

Marvin, Francis S., ed. *Western Races and the World.* N. Y., Oxford University Press, 1922. $4.20.

*Mathews, Basil. *The Clash of Color.* N. Y. Missionary Education Movement, 1924. Paper, 75 cents; cloth, $1.25.

Newfang, Oscar. *The Road to World Peace.* N. Y., Putnam, 1924. $2.50.

Ogilvie, J. N. *Our Empire's Debt to Missions.* London, Hodder & Stoughton, 1924. £0/7/6.

*Oldham, J. H. *Christianity and the Race Problem.* N. Y., Association Press, 1924. $1.00.

## AN APPENDIX FOR CRITICS

Comments from those to whom proof sheets were sent and whose criticisms it was found impracticable to follow entirely or in part in the final proofreading:

"In thinking of the groups of people who might use the syllabus, I am wondering how many will think the problems through to any kind of solution and how many will perhaps just become perplexed and think there is no solution, unless there is some suggestion of a way out, either through some sort of solution question or definite reference to some material which would point the way. . . . Of course I realize that the main purpose is to arouse the thinking of the group and not to offer solutions."

"Would it not be possible in material like this to include more *contrasting* points of view? Since the quotations often present only one side of a question, those of us who are not well informed on all sides invariably feel handicapped by wondering what the other side would say. If there could be included for each question one or two brief clear emphatic statements by people who hold opposite views I do believe that it would be more stimulating.

"One disturbing question kept coming to my mind:—the syllabus practically ignores the main function of Christian missions, which is the winning of people to faith in Jesus Christ and to His spirit and point of view."

"The questions seemed to me penetrating and on the whole more likely to drag out discussion on what might be called orthodox lines than textbooks which I had seen hitherto. The references appeared to me unusually valuable, so far as I can tell from the time that I could give to their scrutiny.

"My main question as to the whole study is not based upon the value of the questions, or upon the excellence of the references, but rather upon the underlying and basic ideas which it assumes.

"The Inquiry exists to pioneer some new areas and it does not appear to me that you have done so in this study. Its point of view is, as I have said above, orthodox, that is, it

assumes the entire missionary point of view as it exists in this country and merely approaches the subject from a different angle of vision within that point of view. I had hoped that it might be a different contribution to the study, one which would challenge the very idea of missions and which would get it on to a cooperative basis rather than on to a sending of persons with a superior knowledge to deal with those who have inferior opportunities."

"I have been frequently impressed in leading mission study classes with the difficulty of conducting profitable discussions, simply because people knew so little that they were unable to use their common sense and had either to guess or to accept bodily some statement in the textbook or elsewhere. I feel, therefore, that your outline would have been greatly improved if it had had much more concrete data regarding conditions. . . .

"I realize that this large criticism, even if it has validity, comes entirely too late to do you any good. I would merely offer it for consideration in the drafting of future pamphlets. I think that the pamphlet as it stands will provoke a great deal of profitable discussion and do great good. I shall hope to use it myself, but shall plan to supplement some of the discussions with additional concrete material."

"The syllabus needs another chapter, the seventh, on 'Missions and the Missionary Message.' World problems will never be solved except through regenerated men and women."

"In such questions as 'What Oriental, African or island peoples were represented in the combatant forces of the war?' although you give some general information on the subject, you ought to have more statistics to show the effect of the war on the whole world.

"Point out more fully the measure of responsibility we have for the outside world—the world outside of jungles.

"More reference to the problems of statesmanship. Get people to realize the possibility of making a contribution to the mission movement not by collection plate or through mission societies alone but through the whole attitude maintained toward these peoples. For example, I wish we might have more quotations from people in the Orient with reference to economic imperialism."

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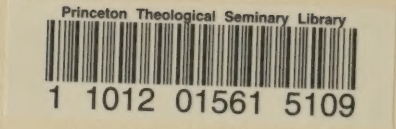
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